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Encyclical criticizes Marxism, materialism

John Thavis

VATICAN CITY (*The Catholic Register*) — Pope John Paul II's fifth encyclical, on the Holy Spirit, is a sober contrast of good and evil which makes a point of the fundamental break between Christianity and Marxism.

In its strongly worded criticism, the encyclical, *Dominum et Vivificantem* (Lord and Giver of Life), illustrates the degree to which Marxism and other "atheistic ideologies" are viewed as

spiritually dangerous by the Polish-born Pope, who lived most of his life under a communist regime.

Although mentioning Marxism by name only once in the 141-page encyclical, Pope John Paul cites it as the best example of the atheistic materialism which he comments on at length in the document.

The encyclical also raises questions about the type of dialogue the Church can have with a system the Pope

describes as the purest expression of "resistance to the Holy Spirit."

Struggle between good and evil

The theme of the document, the Pope's longest is, "The Holy Spirit in the Life of the Church and the World." Like many of the Pope's documents, it sees history as a struggle between good and evil. The contemporary age is viewed as a turning point in the battle between faith and atheism. The encyclical was made public May 30.

The language is dramatic and prophetic. Looking at the modern landscape, with the end of the second millennium of Christianity on the horizon, the Pope describes a "picture of death" in which abortion, war, famine, terrorism and the arms race are main elements.

In the human heart and in society in general, he sees tension between the spirit and the flesh, "between the believer and the non-believer, between the obedient and the disobedient, between the Holy Spirit and Satan."



Pope John Paul II

Spirit will win

The letter, in fact, is full of references to Satan as the "father of lies," the "prince of this world" and the "ruler of this world of darkness." His evil is contrasted with the gift of divine life offered by the Holy Spirit. The struggle "is part of everyday experience," the Pope says.

"Who will win? The one who Continued on page 4...

Calvinist Contact

Second Class Mail

Printed in Canada

Postage paid at St. Catharines, Ont. and Lewiston, NY — see page 2

June 20, 1986

41st year of publication,
No. 2029

Thinkbit

Better to turn around halfway than to err all the way.

Dutch proverb

Reformed Synod invites ANC President

GENEVA, Switzerland (RES) — Oliver Tambo, President of the (banned) African National Congress (ANC) has been invited to address the June 16 meeting of the general synod of the Reformed Church in America (RCA).

Background of the invitation is the visit by seven ministers from the Dutch

Reformed family of churches in South Africa to Zambia in October, 1985. Purpose of the visit was to meet with leaders of the exiled ANC.

The South African government at first denied permission for the meeting, but the leader of the proposed delegation, the Rev. Nico Smith, an Afrikaner who chose to serve as a

minister of the (black) Dutch Reformed Church in Africa (NGKA), refused to pull out. Said Dr. Smith, "The church's task in the present situation is to be an agent of reconciliation. The only way to play a role for reconciliation is to talk to all the parties."

Acknowledged communist

Reconciliation may be the aim, but will it be the result? One appointed delegate to the coming RCA synod has served notice that he will disrupt proceedings and prevent Tambo's appearance.

Dr. John Stapert has observed in *The Church Herald* that the acts of violence by the ANC make Tambo's appearance before synod controversial. Tambo, he also observes, is chiefly a political leader, an acknowledged communist; one about whose faith we know very little.

Tambo has been endorsed both by

Dr. Alan Boesak and Archbishop Desmond Tutu. The question as Stapert sees it is: Does Tambo's appearance mean the endorsement by the RCA? "Only if it is clear from the platform that Tambo is a visitor to be questioned and challenged, and only if delegates perceptively and vigorously engage him will it be clear that no implicit endorsement underlies the appearance."

CRC synodical officers, 1986

Marian Van Til

GRAND RAPIDS, Mich. — The Christian Reformed Church Synod, meeting here from June 10 - June 20, has elected the following officers from among its 82 ministerial delegates. (There are also 82 elder delegates.):

President: Jacob Eppinga (LaGrave Ave., Grand Rapids); Vice-President: Bastiaan Nederlof (Victoria, B.C.); First Clerk: Milton Doornbos (Ridgewood, Jenison, Mich.); Second

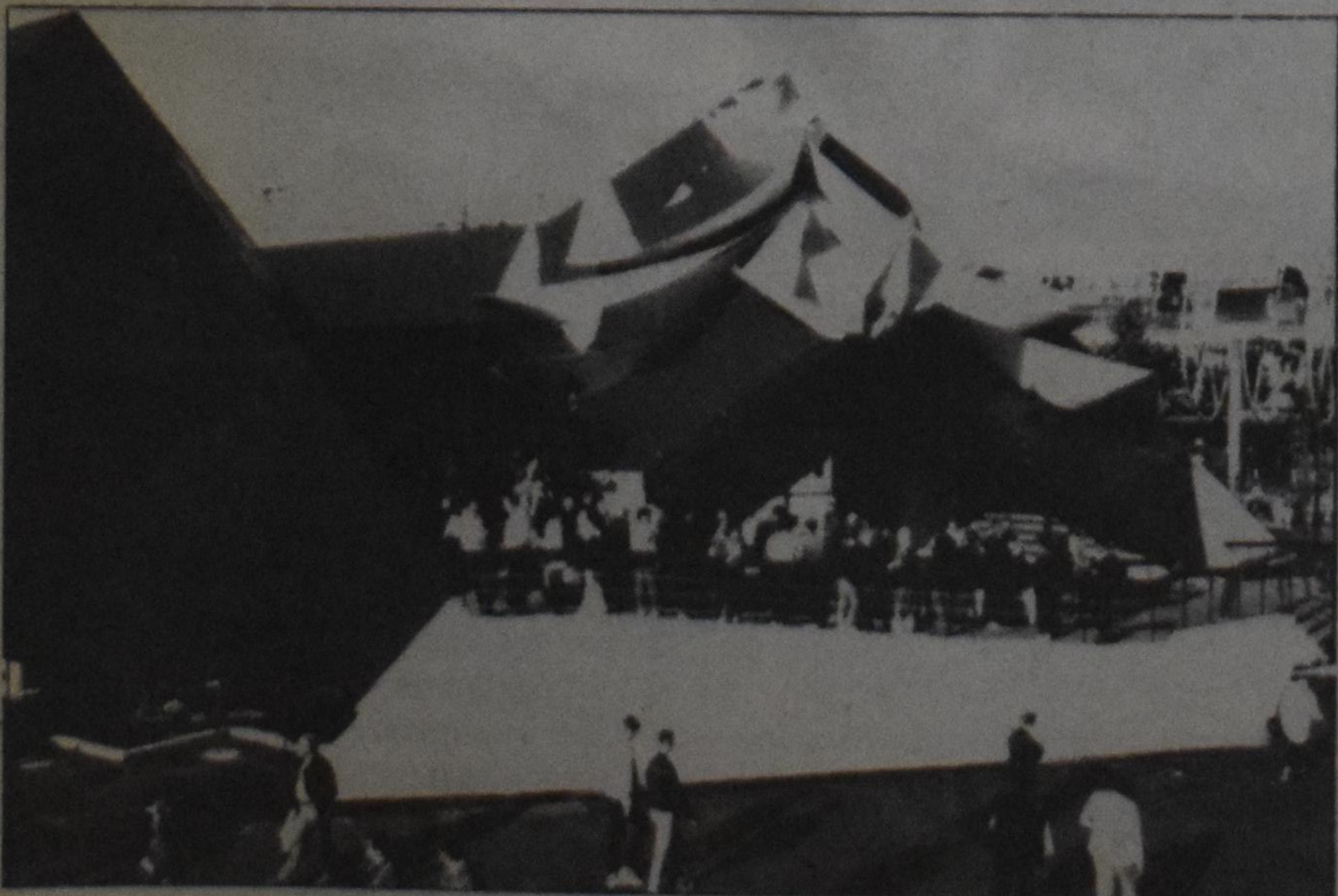
Clerk: Lugene Bazuin (Munster, Ind.).

Major items on Synod's agenda are: final approval of the revised *Psalter Hymnal*, study reports regarding children's participation in communion, the use and abuse of alcohol, the Contemporary Testimony "Our World Belongs to God," and a translation of the *Canons of Dort*. A full report on synodical decisions will appear in next week's C.C.

In this issue:

"I was reminded of Clause ...," a free-verse poem by Fred Tamminga p. 10
Learning to agreeably disagree . . . p. 11
A look at suffering. The first of a two-part series by Ineke Parlevliet p. 13
This week in Dutch: Syrt Wolters and Herman de Jong pp. 18, 19

Pavilion of Promise a hit!



Shelley Phelan

VANCOUVER, B.C. — EXPO 86 is now entering its second month of operation, with almost 3.5-million visits recorded to date. During opening month, the Pavilion of Promise emerged as one of the most popular attractions at the highly acclaimed World's Fair.

The Pavilion of Promise is a project of Crossroads Christian Communications Inc., producers of the daily Canadian television program "100 Huntley Street," based in Toronto. The program is hosted by David Mainse, who is also the Commissioner General at the Pavilion of Promise at EXPO.

The Pavilion's message of God's eternal love for mankind is displayed in three of the world's most innovative theatres. The story of Creation, the Life of Christ, and God's Promise of unending love are set to the original musical, "The Scroll," by Bruce Stacey. The National Philharmonic Orchestra of London performs the soundtrack, narrated by Malcolm Muggeridge. The multi-media production uses a combination of music, film, dance, narrative, mirrors, light and laser effects, and has rivalled even the most high-tech exhibits at the Fair.

Almost 200,000 visitors have already experienced the 40-minute show, and the response has been nothing short of ecstatic. The Pavilion of Promise will celebrate its Special Day at EXPO on Saturday, June 7, 1986, highlighted by a two-hour music and dance celebration beginning at 10:00 a.m. in the Plaza of Nations.

Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 4, 18, August 1, 8 and December 26, by Calvinist Contact Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates. The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Subscriptions:	Canada	United States
Six months	\$15.00	\$13.50 U.S.
One year	\$25.00	\$22.50 U.S.
Two years	\$47.50	\$42.50 U.S.
Three years	\$70.00	\$62.50 U.S.
Oversens:	\$90.00 by airmail	\$45.00 surface mail

Editorial

Anything, even Christianity, inside the revolution

From time to time, citizens of Western democratic countries hear about the adoption in communist countries of more benign policies towards Christians and their churches. China now allows Bibles to be printed within its own borders and has for some time given limited freedom of worship in registered churches.

Churches in Cuba are for the first time since the revolution permitted to repair their buildings, and new communities are allowed to start new churches. Christians in Cuba are talking about a "new day." What is the meaning of this softening of attitudes toward Christians on the part of communist regimes?

Road to proletarian world

Different communist countries may have different reasons. But what they all have in common is that their reasons are opportunistic. Officially atheist states are not experiencing a change of direction or a change of heart concerning the undesirability of the "opium" of religion. Rather, communists have discovered that there are brands of Christianity that might be more useful than others. It's a bit like arguing for the

legalization of marijuana but not heroine. The one is considered innocent.

Having in most cases accomplished a secure state, communist regimes are now looking for ways to make the system work better. In the revolutionary scheme of things it is realized that the historical process of attaining a purely secular state cannot be completed in one or two generations. Along the way, Christianity is needed as a facilitator rather than a hindrance. But the Marxist slogan "Anything inside the revolution, nothing outside the revolution" still stands.

Latin American Marxists in particular know that the revolution will not take hold of a population that is steeped in the Catholic faith, unless it shows some kindness to religion and in return gets a blessing. Ever since the late sixties, Marxists have realized the need to seek the co-operation of those Christians who were willing to overthrow dictatorships. Those who hold to liberation theology and/or practise justice for the poor are particularly attractive to Marxists and can expect the most favours.

Give Christ an inch ...

Although Christians should be aware of the real intentions of communist regimes, they may certainly rejoice every time a little more freedom is extended to the Church of Christ. In a sense, Christianity too is opportunistic — it uses every opportunity it gets to spread the good news.

With Paul Christians today may say, who cares why Christ is preached, out of envy or out of the hope of promoting the revolution, as long as Christ is preached. Christians are confident that Christ has been given all power and authority and that the preaching of the Word of God and the fellowship of the Holy Spirit can overpower man-made systems and evil spirits. They welcome every opportunity to let the Word of God loose on people who think themselves secure in a "materialistic" world.

Waldheim and Presser on horses

The fact that Austria has elected Kurt Waldheim as President of the country in the face of mounting evidence that point to him as a Nazi war criminal may sound strange to North Americans. The question is, should it?

Just weeks earlier, the Teamsters elected Jackie Presser as President of their international union. Presser had entered the "race" under the cloud of an indictment, charging him with racketeering. At the convention he succeeded in getting his salary raised to more than \$1-million a year, and he won in an election that made a joke of democracy. Tolerance in a union hall filled with truckers is apparently a contradiction in terms.

It seems that the bullies and the dogs of history can get away with murder (literally), provided they operate in a place temporarily governed by a favourable climate.

Temporary refuge

At the moment, Austria is such a place. Most Austrians do not like to see Waldheim brought to justice. It would open up too many other similar cases of war crime. The Austrians were a little too eager to co-operate with Adolf Hitler during the second World War. International attempts to set straight the Waldheim war record were therefore interpreted as unnecessary interference in the internal politics of a nation. The indignation of an Austrian defending Waldheim is the indignation of self-interest.

The Teamsters union hall is such a place too. As long as the Teamsters union can produce fat contracts for its members, who cares about corruption? The indignation of 1,729 delegates was aroused by the opposition of a mere 24 courageous delegates.

Self-interest will keep the new union president safely ensconced in his office, unless the long arm of the law can snatch him from his throne, or the trend of not being able to obtain fat contracts anymore for the members continues.

Is there anything new under the sun? The Preacher saw scoundrels on horses and princes afoot. But the psalmist adds that the illusion in the eye of the beholder evaporates when he enters the sanctuary of God. Then it becomes evident how slippery the path is of the Pressers and the Waldheims.

Letters



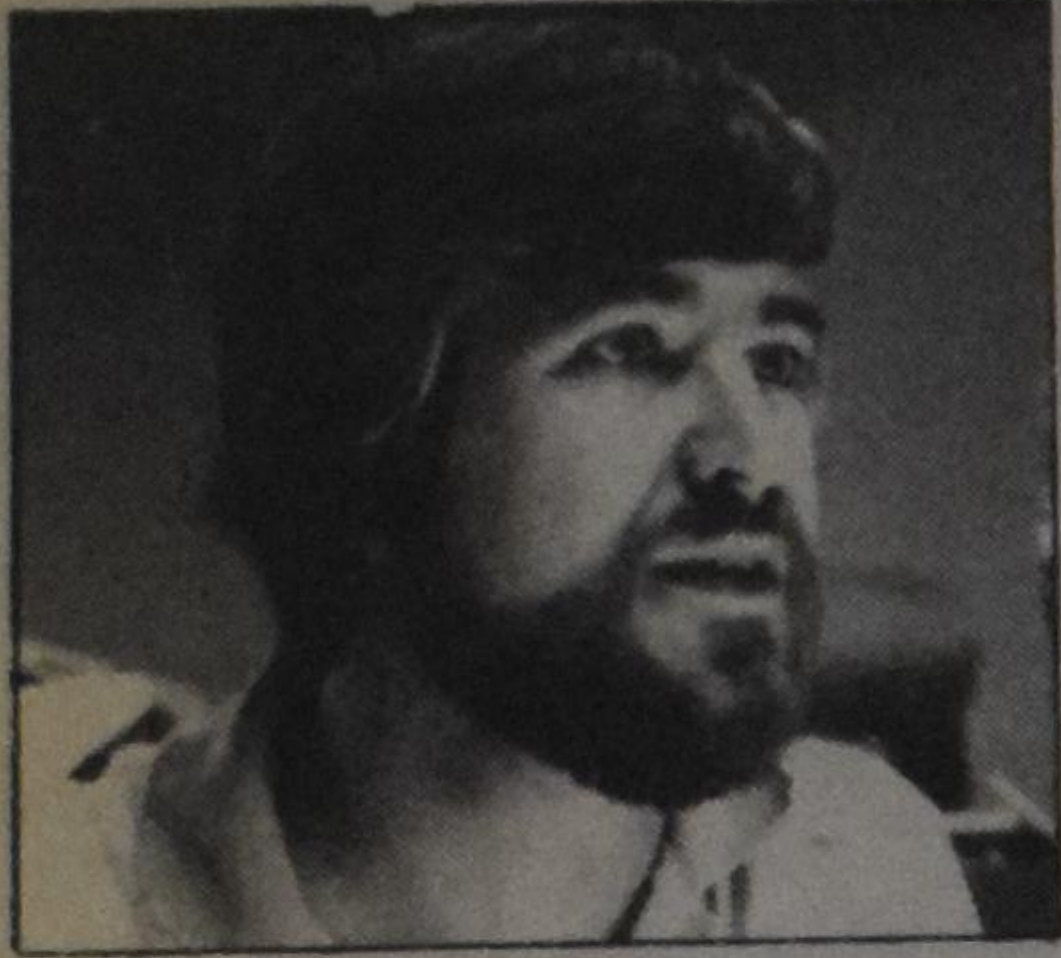
The first page he turns to is the editorial page!

One of our readers sent us this proof that *Calvinist Contact* is widely read. "We thought this might make your day!" writes E.D. Haverkamp from Courtright, Ont. "As you can see,

Calvinist Contact is read by everyone in our family."

The thought occurred to us that the Haverkamps are putting biblical principles into practice. "Train up a child in the way he should go, and when he grows up he will not depart from reading C.C."

JUST A MOMENT/HERMAN PRAAMSMA



"Be sober, be vigilant; because your adversary, the devil, as a roaring lion walks about, seeking whom he may devour."

(1 Peter 5:8)

The advantage of a column is that you do not have to write letters to the editor. I feel an irresistible urge to write a few lines in regards to the Providence Debate (See: C.C., Feb. 28, May 9, 16 and 30)

It is, of course, a very difficult matter which is under discussion and we should not "curiously inquire into (it) farther than our capacity will admit of." But I must say right away that I have a great deal of sympathy for our editor's point of view. More than that, I think our Confessions do as well.

That this matter has always been very complex can be easily shown. Augustine, the great church father, has been called the architect of our confession about God's providence. He writes:

He (God) used the very will of the creature which was working in opposition to the Creator's will as an instrument for carrying out His will For in the very fact that they acted in opposition to His will, His will concerning them was fulfilled. And hence it is that "the works of the Lord are great, sought out according to His pleasure, "because in a way unspeakably strange and wonderful, even what is done in opposition to His will does not defeat His will. (The Enchiridion, 100)

Calvin, who closely followed Augustine, says in his *Institutes* (XVIII, 3):
... *In a wonderful and ineffable manner nothing is done without God's will, not even that which is against His will. For it would not be done if He did not permit it; yet He does not unwillingly permit it, but willingly; nor would He, being good, allow evil to be done, unless being also almighty He could make good even out of evil.*

Our Confessions, truly Augustinian and Calvinistic, also say the same words:
... *He orders and executes His work in the most excellent and just manner,*

even then when devils and wicked men act unjustly. (Belgic Confession, Art. XIII)

(all emphases mine!)

I quote all those things for one simple reason. They all speak of things that are done very clearly *in opposition to God's will*. Things that are *wicked* and *unjust*, and that, I would think, deserve to be *called* exactly that. And in our human world and daily experience we can even name many of them: abortion and gas-ovens, drunk drivers and famine-starved children, etc., etc. As the old *Belgic Confession* has it: devils and wicked men act unjustly.

I guess I'd even go a step further: Is not all *sin* done in the face of God's expressed will? And God is never the author of that sin; the very thought, as our Confessions point out, is blasphemous.

I don't find it very helpful, therefore, to stand at the graveside of a young child that was mauled by a vicious dog, and tell the parents that "God willed this," or "God's fatherly hand brought this upon you."

How *do* we console people in this world where wicked and unjust and painfully sinful things occur? What, in fact, is the *unspeakable consolation* of God's children? I tend to think that it is this:

We may and must call evil, evil, and sad things, sad things; we may and must have open eyes for the work of our adversary, the devil, who seeks to destroy and disrupt. But even when things happen in opposition to God's good will, they cannot frustrate, or divert, or cancel, or make unsure that will of God; on the contrary: "We know that *in everything* God works for good with those who love Him." (Romans 8:28) He makes good even out of evil, and evil cannot for a moment stop His design; in fact, it is subservient to His purpose. Our God reigns! And He unfailingly comforts His people.

But let us not out of pious motives call evil anything but evil, and wickedness by anything but its proper name.

And sometimes anger and sadness can be very *healthy* reactions — at a graveside, or by the crib of a child that is born handicapped. For we can never accept or acquiesce to brokenness and injustice, but look forward to the day when God's will is done, on earth as it is in heaven, and pray, "Come Lord Jesus, yes, come quickly!"

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Another response to Tuyl

In response to the writings of Pastor Carl Tuyl about the question, "Do all things come from God," allow me to add a few remarks.

The presence of calamities and accidents that befall humankind in general, and God's children [specifically] seems to create problems when it comes to accepting them. The people that have the greatest difficulties with such things are, first, unbelievers and second the ones who try to explain [these occurrences] out of the providence or the eternal decree of God.

I sincerely believe that the problem is of our own making. First of all, the texts quoted by Pastor Tuyl do not prove that all things come from God; they prove only that God intervenes in certain circumstances — for reasons known to Him, and sometimes also to us, afterwards.

When we say that ALL things come from God, we are then also saying that human beings are puppets; but they are not, because they will be judged as responsible beings. God made us with creative abilities, but through the Fall we now use these gifts to connive all kinds of God-opposing situations, actions and rebellion, causing [our own] suffering.

Man and woman do not need God to do this, God *gave* them the creative ability and now they can use it for good or bad. God's Word tells us what great abilities humanity received. We were made only a little lower than the heavenly beings. Moreover we live in an environment which is under the curse of sin, which means that we lost our ability to be perfect. We drive imperfectly, with disastrous results; we speak and write imperfectly; we manufacture

imperfectly, etc. All these things are the cause of humanity's suffering. WE are the cause and originators of it, and we do not need God to do it.

On the contrary, He has to prevent it. We do not pray to the Father to change His eternal decree, but to intervene in our folly.

Scripture shows clearly that God comes into our lives to test, to punish, etc.; but to state that ALL things come from God is the easy way out, and leaves us scot-free — and is a result of hyper-Calvinism.

W. van Oene,
Welland, Ontario

Was the world without God for three days?

Mr. Tuininga says that the Bible does not tell us anything about the three days leading up to the resurrection of Jesus Christ (C.C., May 30) But what do we do then with Luke 23:43, "Truly I say unto you, today you shall be with me in paradise."?

What do we know about hell? I have always been taught that that means being totally forsaken by God.



Pontius' Puddle

SOME OF THE SUBJECTS RESENT YOUR EXTRAVAGANT SPENDING, YOUR LAVISH ESTATES, AND YOUR HUGE FLEET OF CARS. THEY ACCUSE YOU OF TRYING TO LIVE LIKE GOD.



I HOPE YOU SET THEM STRAIGHT!

The *Heidelberg Catechism* was written by people and is therefore not infallible. Question 44 asks, "Why does the Creed add, 'He descended into hell'?"

The answer, "To assure me in times of personal crisis and temptation that Christ my Lord, by suffering unspeakable anguish, pain and terror of soul, especially on the cross but also earlier, has delivered me from the anguish and torment of hell."

About the three dark hours we are told only that the temple curtain tore in two, the earth shook, rocks split and saints were awakened from the grave and appeared in Jerusalem after Jesus' resurrection. (Matthew 27:51)

A Jehovah Witness once said to me, "You people believe that Christ is God [the doctrine of the trinity]. Was the world without God for three days when Christ was in the grave?" I could not answer him.

John De Vries,
Grimsby, Ontario

Church must restore marriages

I would ask Mr. Terpstra (C.C., May 16) how he knows that some marriages are partnerships the Lord would never

approve of. Did he talk to the Lord and get that answer from Him?

In Matthew 19:9 Jesus was tested by the Pharisees about marriage. Verse 9 says very clearly, "And I say to you, whoever divorces his wife, except for unchastity, and marries another, commits adultery."

Jesus' answer is clear as crystal!

Man and wife promised for better or worse, in sickness and health, to have and to hold, until death them shall part. What about Corinthians 13?

Yes, there should be forgiveness and restoration for the persons who sinned.

We can only be forgiven if we confess our sins and try again.

The church goes wrong if it talks of forgiveness, and does *not* restore that marriage — but instead gives them full membership with all the rights and the responsibilities.

To get it *your* way is not Jesus' way. "Thou shalt not kill" are words for man and wife, because killing is not only in deeds but also in words and even in silence and rejection.

The example divorced parents set for their children is surely not one of love and forgiveness. This is a wrong kind of life before the Lord.

Mrs. G. Vandezande,
Woodstock, Ontario

I SURE DID. I TOLD THEM GOD WOULD NEVER LIVE THAT WASTEFULLY.



News

U.S. Supreme Court to review creation-evolution law

WASHINGTON, D.C. (EP) — The U.S. Supreme Court will review a Louisiana law that requires public schools to give creation science and evolution balanced treatment in the classroom.

The law has been ruled unconstitutional by a U.S. district court and by the U.S. Fifth Circuit Court of Appeals. Those courts found that the law violates the Constitution's prohibitions against establishment of religion. The appellate court ruling was an 8-7 vote, and the narrowness of that decision may have encouraged the Supreme Court to examine the case.

Louisiana's "Balanced Treatment for Creation-Science and Evolution-Science Act" was enacted five years ago for the purpose of "protecting academic freedom." The law requires that when schools teach evolution they also present "scientific evidences for creation and inferences from those scientific evidences."

Critics argue that because creation implies the existence of a Creator, the law has the effect of requiring religious education of public school students. Louisiana Attorney General William J. Guste Jr. disagrees, arguing that creation-science "can be taught in public schools without religious concepts."

Guste's brief also notes the many references to God in national documents, including

the Declaration of Independence, the Constitution, the national anthem, the Pledge of Allegiance and the national motto, "In God We Trust." Guste argued that such

references constitute an "historical test" which proves that religion need not be excluded from American public life.

Attorneys opposing the law stated in a brief that its purpose

is "to promote a religious belief," and note that during debate over the law "virtually all of the materials and testimony offered in support ... were explicitly religious, either in their support of creationism

or their attack on evolution."

The Supreme Court will hear arguments in the case next fall, and should reach a decision by July, 1987.

Christianity growing fast in black, independent Africa

CAMBRIDGE, Mass. (RES) — By the end of this century there may be 350-million Christians in Africa, making it the largest concentration of Christians in the world. In black independent Africa there are some 6,000 conversions a day, the highest rate anywhere in the world. (This is the conclusion of Professor Lamin Sanneh of the Center for the Study of World Religions at Harvard University).

According to Dr. Sanneh, two uniquely African factors promote the conversion of Africans to Christianity. One factor is the African love of

healing that allows them to identify readily with the healing works of Jesus. The other is the Africans' close identification with the biblical symbol of water which they regard as a symbol of life. Thus the African has a natural affinity for the Christian rite of baptism.

Other contributing factors include disillusionment with political systems, the peoples' natural attraction to religious worship, and the rapid urbanization which has left rural but highly communal Africans disoriented because of separation from their locally-based tribal religions.

In the cities many have found a new community in the church.

Contrary to expectations, Islam's penetration of Africa from the North has not eroded or put the brakes on the spread of Christianity. Professor Sanneh argues that Christianity enjoys a crucial advantage over Islam in winning recruits because Christian values and practice are readily translatable by the Africans into their own language and cultural values.

The emergence of independent churches has been phenomenal. In 1925 there were 130 independent churches. By 1948 the number had risen to 800. Today there

are more than 3,000, as many as a third of them in South Africa. Soweto, the huge African township near Johannesburg, alone, has as many as 900 independent churches. These churches offer answers to the misgivings black Africans have had about Western Christianity throughout the years. In his book *Christianity in the Southern Hemisphere*, Edward Norman suggests that the independent churches "are a black response to the alien world of urban values by those seeking integration, yet whose language and culture ill-prepare them for urban living."

Christianity is making a strong impact on the place of women in African society. Churches — through their schools, hospitals and religious congregations — have provided completely new and more liberated roles for African women, opening up to them positions in the civil service, politics and trade unions. In *Christianity in Independent Africa* by Richard Gray and others it is noted that "what is potentially the most radical social contribution of the churches in Africa has been proceeding quietly and almost unnoticed."

Insulting Baptists to "save" cats

Loblaws, an Ontario-based grocery chain used a province-wide advertisement on June 7 to promote a brand of cat food which is supposed to prevent certain urinary-tract disorders.

The headline in the advertisement — on the back page of a 16-page insert, read, "Cats are like Baptists — they raise hell — but you can't catch them at it." The ad said that the

president's brother was a Baptist minister in Florida. The ad invited people to attend his church — Central Baptist Church, Daytona Beach. The ad warned readers that they might "just find (themselves) SAVED!!!!"

Dr. Richard Coffin (secretary, Canadian Baptist Federation) said he found the ad most distasteful. He told CB that a reputable firm like Loblaws should not stoop to denigrating Baptists to "sell cat food to prevent urinary infections." He stated that Baptists are people who take salvation seriously and that Loblaws should not "misuse" the faith of people whose greatest hope is to have the salvation which God lovingly provides."

Coffin likened the advertising blurb which referred to cats being like Baptists to cheap shots at Jews or blacks, "If Loblaws had slurred Jews in the advertising, the grocery chain could rightly have been charged with anti-semitism," he stated. "And if blacks had been slurred in the same way, it would be seen clearly as racism." Baptists are not fair game to be used in advertising jokes.

"Baptists have a long history of being first the butt of jokes, then of being persecuted, put in jail and even killed as a result of prejudice and miscast humour," said Coffin and hoped Loblaws would recognize its bad taste.

Next week C.C. looks at the 1986 Synod of the Christian Reformed Church.

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Encyclical criticizes Marxism, materialism

... continued from page 1. welcomes the gift," he writes.

The Pope seeks to arouse this sense of everyday struggle, urging Christians to "call good and evil by their proper name" as a first step toward salvation.

The language here is not unusual for this Pope, who has made a point of reawakening a "sense of sin" in the world, and emphasizing sin's connection with personal and social ills. It is noteworthy that he extends this analysis to materialism, specifically Marxism — condemning both on theological grounds. For the Pope, Marxism and similar ideologies are no less than "rebellion" against God.

Materialism, the "essential core of Marxism," is "systematically atheistic," the Pope says, because it "does not accept God's existence." Its

resistance to the Holy Spirit is what the Pope, in the same letter, describes as

"blasphemy" — that rejection of salvation, the sin that cannot be forgiven.

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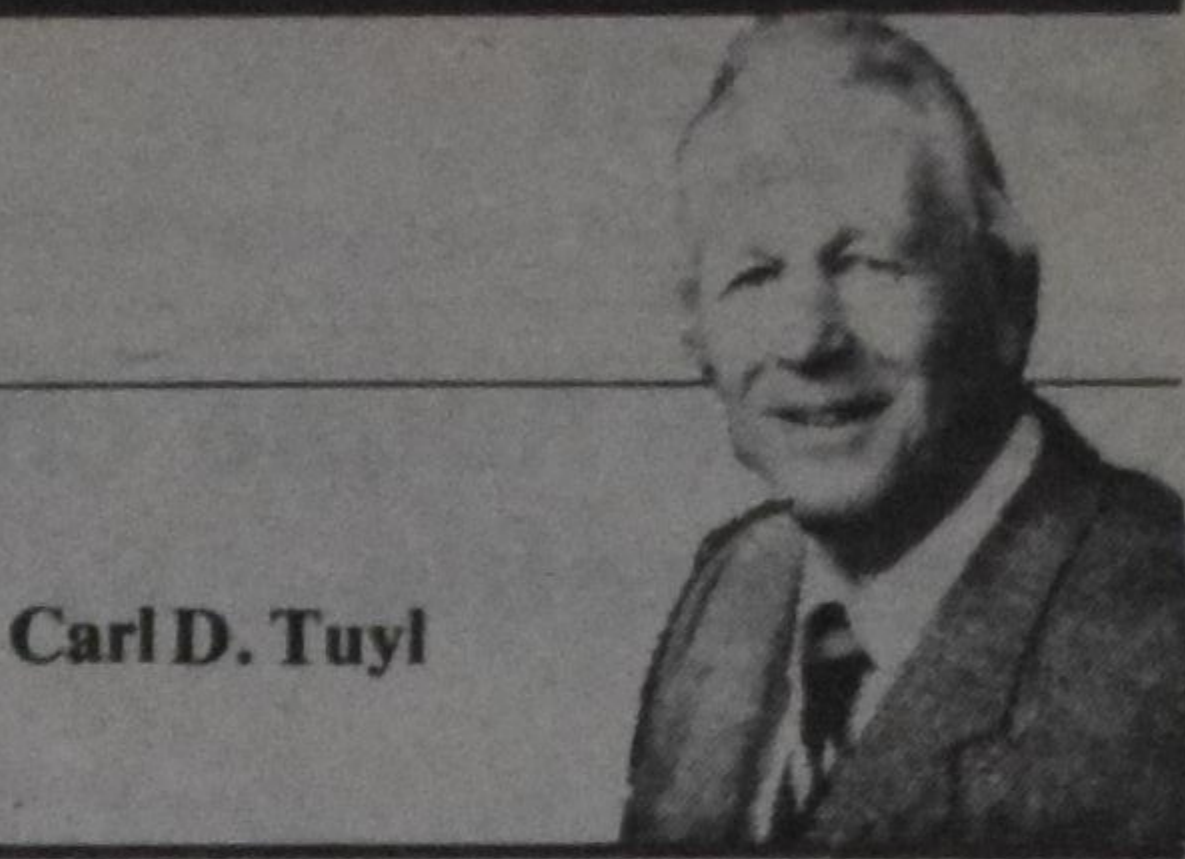
Ann Van Wyngaarden

Polls bother me. In the past week we were treated to the results of at least one poll a day. They prove nothing since they represent only a very, very small sample of the Public's Opinion. A waste of time and money.

Governments fail to govern, laws are not enforced and justice is not done; all for fear of the outcome of the NEXT POLL. In short, polls interfere with the running of the country and the lives of people. They should be outlawed. On second thought, maybe we should conduct a poll on polls and I hope that for once someone will ask my opinion.

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

Pressreview



Carl D. Tuyl

There really is life in the Conservative Government! Just when we thought that the whole bunch of them were on life-support systems, the Minister of Health tabled an imaginative draft legislation that would allow seniors to draw Canada Pension benefits at the age of 60. Hurrah for Epp, who is also courageously battling the tobacco industry. The Minister of Justice appeared on the Journal to be interviewed about his proposed legislation against pornography. It became apparent

that Crosbie keeps his tongue in check, rather than speaking tongue-in-cheek, which endeared him to us. It appears that his famous wit is curtailed by the gentlemen from the Prime Minister's office. Ever since he was reprimanded for saying that Mulroney's staff isn't as politically astute as they should be, Crosbie competes with Nielsen for the first prize in dullness. We hope that he will soon find his old style back. Remember his reply when, years ago, he was asked about possible disagreements

between him and Joe Clark: "We see eye-to-eye, cheek-to-cheek, and bum-to-bum." Probably not reverend enough for the taste of the man who is our prime minister, and who puts on that look of an aspiring saint awaiting beatification. Our own beloved Flora, rode out a sort of storm in a teapot when in the House of Commons she was faced with questions about a memo of one of her aides who suggested some trade-off, involving federal money with

New Brunswick's premier. Flora weathered the storm without even lowering one square inch of sail. His Retired Majesty was on the front page once more, kissing a dark-haired beauty, and holding forth on the current negotiations about free trade. The "free trade" label is a bit of a misnomer in the rather cool and getting cooler relationship between Ottawa and Washington. In spite of "Dear Ron letters" from our prime minister, what we are really engaged in is a trade battle. This week we send a special award for political astuteness to the member for Scarborough West, who was instrumental in getting a committee hearing on the interest rates charged by all the people who issue credit cards and who are charging as much as 28.8 per cent interest on account balances.

course, when World Cup soccer games are on TV. The situation in South Africa worsens from week to week. It is a continued source of puzzlement to every reasonable person how any government can be so set on the course to bloodshed and destruction. Stephen Lewis, our ambassador to the U.N., and often the voice of sanity in the international political world, recommended to wait with further sanctions until a Commonwealth study group will report in August. In the meantime blood continues to flow in the townships.

The decision by U.S. President Ronald Reagan to abandon adherence to the Salt II Arms limitation treaty is drawing increasingly sharp criticism in Western Europe. Participants in the recent Halifax meeting said that the decision would have serious public opinion consequences in Western Europe, meaning people there would turn a shade more pink, if not change to red altogether. We end with this profound observation that if it is true that absence makes the heart grow fonder, a lot of people must be awfully fond of the church in general and its vesper services in particular. Profound observations; that's what C.C. is known for eh?

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

Health information tailored to ethnic groups

(Canadian Scene)—The problems immigrants have in trying to understand the well-meaning advice given on health by governments, health organizations and the news media is well understood by Ralph Masi, M.D., as president of the Multicultural Health Coalition (MHC). Born in southern Italy, Masi came to Canada with his parents when he was three and quickly became fluent in English. The memory of how often he was asked by his parents to interpret for them came back vividly, when after graduating from the University of Manitoba in 1974, Masi opened a general practice in Toronto. The majority of his patients came from other countries and needed to be told in terms of their own cultures what to do about health problems.

community health officers, Mary Herrera and Anita O'Connor on communicating health programs. They realize that, in a multicultural society like Canada, no "blanket" program can be truly effective. Facts on health should be communicated in terms of the mother culture of the target group. By December, 1983, the three had gathered together a group of health professionals from across Ontario and founded MHC. Its objective is to approach health issues from cultural perspectives and to implement multiculturalism in health care systems. MHC is now releasing its first series of 14 pamphlets on health care. They deal with subjects such as alcoholism, cancer, diabetes, hearing loss among seniors, nutrition and strokes, Masi says, "You can't talk about nutrition in terms of Anglo-Saxon diets to people who, for instance, have come here from Greece, Italy or the West Indies. There is such an

availability of ethnic foods here that after arriving in Canada, immigrants can carry on largely in the eating habits acquired in their countries of origin." Multilingual and multicultural The pamphlets are translated into Chinese, Finnish, French, Greek, Hindi, Italian, Portuguese, Punjabi, Spanish, Russian, Ukrainian and Vietnamese and are also available in English and Basic English with pictorial aids. The non-English versions, rather than being literal versions of the original English will relate to the particular cultures to which they are targeted. Organizations including the Canadian Cancer Society, the Canadian Mental Health Association and the Heart and Stroke Foundation of Ontario have provided the basic information. Funding for the pamphlets, which are made available at cost to health organizations and professionals, was supplied by Employment and Immigration Canada. Next November 19-21, MHC will hold a three-day conference in Toronto for health professionals, at which time it is hoped to organize a continuing program for MHC and consider its application across Canada. Information about the MHC pamphlets and the conference can be obtained by contacting the Multicultural Health Coalition, Suite 407, 1017 Wilson Avenue, Downsview, Ontario, M3K 1Z1, telephone (416) 630-8835. Free sample packages of pamphlets are available for hospitals, libraries and organizations courtesy of Sir Joseph Flavelle Foundation.

Health care in terms of culture In 1983, Masi was working with two City of Toronto

Ontario minister wants update on non-profit corporations

All provincially incorporated non-profit and charitable organizations are asked to update the public information contained in their government files. Over 20,000 charities, sports clubs, social clubs and other non-profit organizations are being asked to file up-to-date information with the Ontario Consumer and Commercial Relations (OCCR) Ministry's Companies Branch by July 15. "Prompt filing will continue the limited liability protection for directors, officers and members," explained OCCR minister Monte Kwinter. Organizations that do not submit the requested material will eventually have their letters patent (charter) cancelled and will be dissolved. Information requested includes a list of names and residential addresses of current

directors and officers as well as the corporation's head office address. This information update blitz is conducted every three to four years. "We receive hundreds of requests daily for searches of our public records," said Mr. Kwinter. "The general public has the right to know who is behind the non-profit corporation they are dealing with. Therefore, the data we disclose must be accurate." Notices will be mailed to the last known address reported by the non-profit corporation to the ministry. The organizations will have 30 days to respond. Non-profit corporations that have not received their notice by the end of June are asked to contact the ministry's Companies Branch in Toronto at (416) 963-0544.

Check page 17 for summer advertising deadlines.

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Church

Marian Van Til, page editor

Chinese house church leaders will adopt lower profile

HONG KONG (EP) — Leaders of house churches in central China agreed to adopt a lower profile and avoid confrontation with leaders of China's open church, according to a report from Hong Kong's Chinese Church Research Center.

The house church leaders met recently to adopt resolutions for their work. They noted that the house

church movement is expanding and that leaders of these underground religious bodies want their work to continue in peace. The leaders urged an emphasis on winning people's hearts, rather than openly opposing the open churches and the government-affiliated Three-Self Patriotic Movement.

The church leaders also noted that travelling teams of

itinerant evangelists faced problems. In addition to persecution from the government and opposition by churches affiliated with the Three-Self Patriotic Movement, these Gospel Teams often struggle with internal strife springing from heavy workloads and extensive travelling.

Kingdom work may not be tax-deductible

BOONE, N.C. (EP) — Evangelical organizations should not fear reforms in federal tax laws, says the Rev. Franklin Graham, president of Samaritan's Purse and son of evangelist Billy Graham.

"The bill presently under consideration in the Senate retains deductions for charitable contributions. Even if it didn't, we are not promised

anywhere in Scripture that the work of Christ's Kingdom will be tax-deductible," Graham said. "Many of the national church groups we support around the world haven't heard of tax deductions. Believers must be prepared to pay any price to advance the Gospel, whether or not tax laws favour it."

Graham made his comments

after accompanying his father at the recent Greater Washington Billy Graham Crusade in the nation's capital. The eight-day event drew crowds totalling over 150,000. Vice President George Bush attended and stated from the platform his support for the crusade.

Dig shows Herod liked Italian wine

HAIFA, Israel (EP) — The "wine list" of King Herod, nearly 2,000 centuries old, has been made public for the first time. Herod's stores of wine, found near two palaces in Masada, contain imported Italian wine, and shed light on Rome's trade with its provinces and the lifestyle of the aristocracy.

The find was made in the course of the late Yigael Yadin's excavation of Masada during 1963-65. Dr. Hannah Cotton and Prof. Joseph Geiger, of the Hebrew University's Faculty of Humanities, studied the wine stores and presented their findings at a recent conference on "The House of Herod," presented at Haifa University.

They said the dig had yielded several fragments of amphorae — Roman bottles — with nearly identical ink inscriptions in Latin. But unlike the

thousands of bottles found throughout the ancient Roman empire, the amphorae from Masada contain a reference to the recipient, "To Herod the Jewish King."

The markings show the wine was made in Italy and are the first evidence of wine being imported to Israel. The inscribed date corresponds to 19 B.C., but this may refer to either the vintage, bottling or time of export.

The finds indicate that Herod favoured foreign wines, and make it clear that he had no hesitations about drinking the "wine of the Gentiles," even though this was prohibited by Jewish law. Cotton and Geiger said people did not expect Herod to keep kosher. "He abstained from pork and that satisfied them," they said. The find may also lend credence to the theory that the prohibition against Gentile wine was

imposed in 60 A.D. during the revolt against Rome, as part of the efforts to rid Israel of foreign influences.

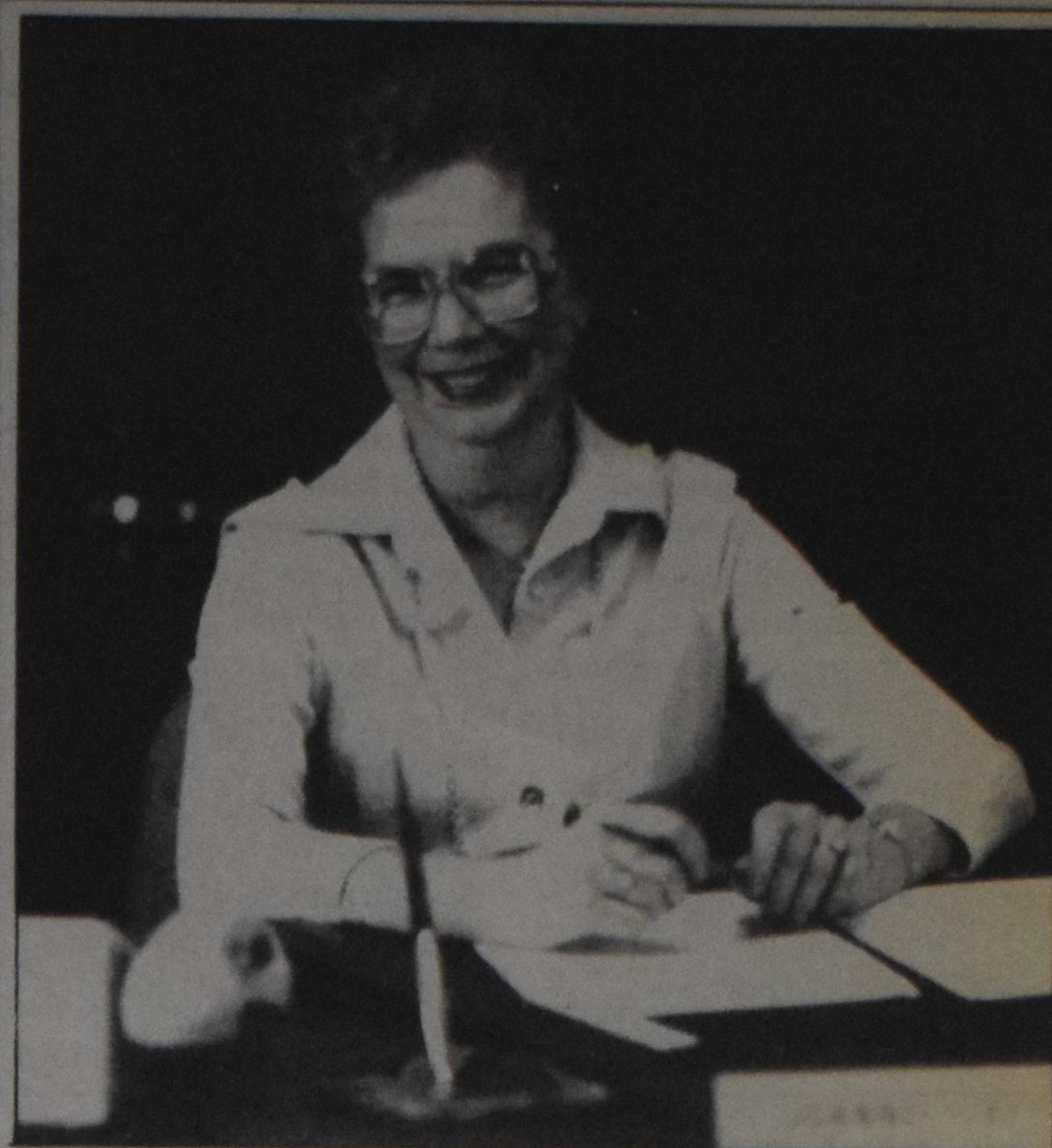
Rime or reason

*This can rob me of my sleep:
that long after Pentecost,
of the parable's hundred sheep,
ninety-nine are lost.*

Sy Nodd

*The elder went to interface
while he was quite distracted;
it was only by grace
that still he had impacted.*

Klaas Sis



Calvinette Executive Director Jo Ilbrink

Ilbrink logs 10 years as Calvinette executive director

"It is really rewarding to look back and see the development and maturing that has taken place in the [Christian Reformed Church's] Calvinette program," says Jo Ilbrink as she reflects on her recent 10 year anniversary as Executive Director of Calvinettes.

In 10 years the program has changed and grown under Jo's leadership to include more than 730 clubs, 18,000 Calvinettes and 4,400 volunteer counsellors. Jo is quick to recognize the talents of these dedicated leaders who have given so much of themselves in service to this ministry to girls.

In reflection, the past 10 years have been times of transition. Under Jo's guidance, the Calvinette program has constantly adapted to meet the changing needs of the girls. As part of her vision for the ministry, she sees expanded leadership training to give counsellors tools to meet the needs of Calvinettes in a world where girls have special pressures. These will help counsellors recognize the problems at their source and address the solution to these

problems. She is happy to see the annual Calvinette Counsellors' Convention touch on these topics in workshops for counsellors.

As director, Jo is responsible for staff administration, balancing the budget, leadership training and program development. She serves as advisor to the Calvinette Executive Board and is on the United Calvinist Youth Board. "It is amazing to see the hand of God in our ministry," says Jo about Board members, "as He keeps providing through the years new talents for the needs the organization has at that particular time."

Never one to rest on her laurels, Jo has a vision for Calvinettes that includes clubs in several other denominations. "We have a good ministry of which other churches are not aware. We need to make Calvinettes known. Kids today are bombarded with so many outside influences, it seems more and more urgent that the church be there to develop positive Christian values in their lives."

(UCY)

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Church news

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— to Covenant, Edmonton, Alta., Rev. James Dekker, missionary to Venezuela.

Declined

— to First, London, Ont., Rev. John Tenyenhuus of Montreal, Que.

— to Westmount, Strathroy, Ont., Rev. Bernard H. De Jonge of Exeter, Ont.

Change of address

— Rev. Albert Dreise, 27 Oak Ave., Dundas, ON L9H 4Z1; effective June 26.

— Rev. Martin D. Geleynse, c/o Christian Reformed

Church, Stratford, ON N5A 3H4; effective immediately.

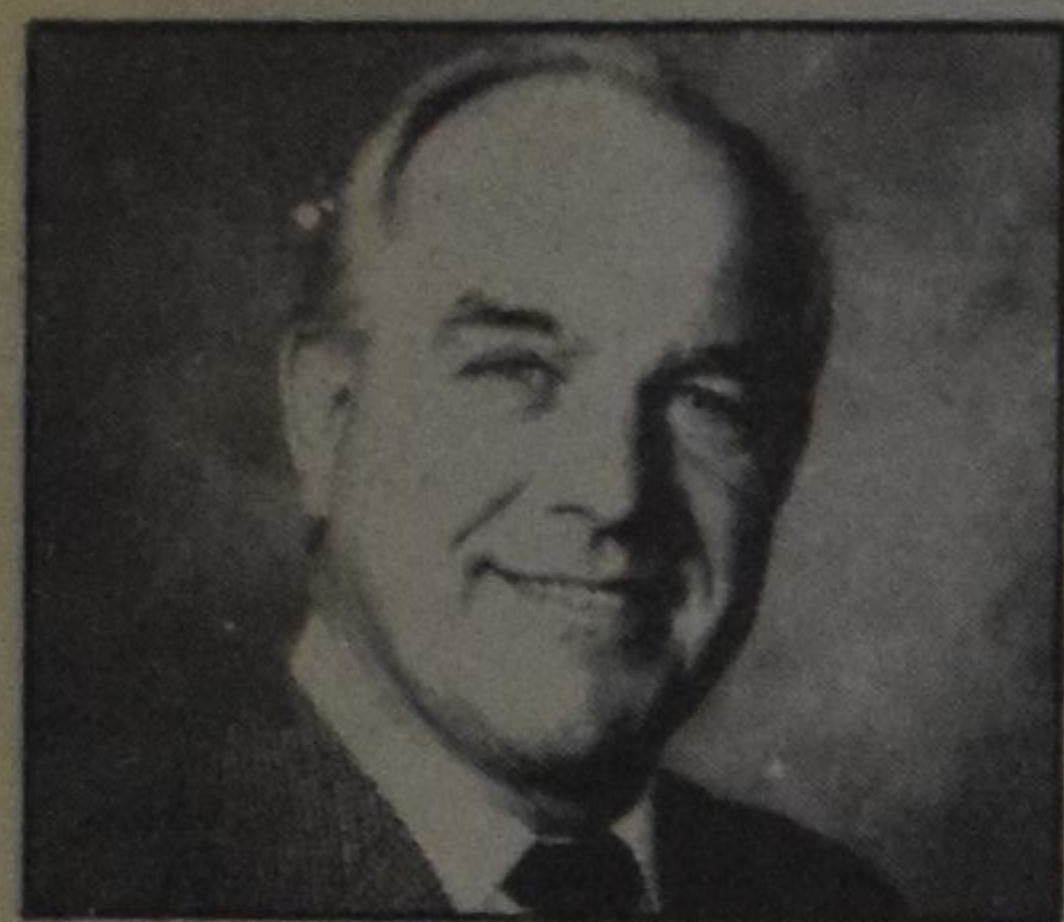
New appointees

— Community Christian Reformed Church of Meadowvale, 2630 Inlake Court, Mississauga, ON L5N 2A7: Ben Smidstra, Vice Chairman, Elders; Bill Koene, Clerk. Send all correspondence to the church address.

Classis meeting

Classis Toronto will meet in regular session on Sept. 25, 1986, at 9 a.m., at Clarkson CRC, Mississauga, Ont. All items for the agenda must reach the stated clerk by July 25.

Henry Lunshof,
Stated Clerk



Canadian Church Scene

Jacob Kuntz

Supporting free trade, the "sisters," and the church

Free trade

In *The Presbyterian Record* of May 1986, the well-known CTV broadcaster Lloyd Robertson wrote an article on free trade, "An orange light on free trade." Mr. Robertson agrees that "the main volume of evidence points to clear, long-term benefits to Canada in an arrangement that would give Canadian goods open access to the U.S. market." But what must be given up in return? No deal is better than a bad deal. He concludes his article with the following remarks:

This month, delegates from United, Roman Catholic, Anglican and Presbyterian churches will attend a major conference in Toronto to develop a common strategy against free trade.

The coalition says free trade would adversely affect women who work in sectors of the economy such as textiles and clothing; fishermen who could face reductions in unemployment insurance benefits (which Americans have labelled an unfair subsidy) and the poor, who could have their social programs reduced if Ottawa gradually harmonizes its tax system with Washington's.

The Mulroney government has seen support for free trade drop dramatically over the past year, as opponents of the idea come forward with reservations — some legitimate, some specious. But the constant

barrage of anti-free trade talk, no matter how simplistic or foolish, has had an impact. Canadians want their government to tread carefully.

There is no doubt that Canada must place itself in a position to be competitive in the international business world of the future. To do otherwise would mean a dollar shrunk still further, and a very real danger of an economy that could slide into a third-world malaise.

Most of all, the current free trade debate demands open minds and plenty of intelligent discussion. Our children will not thank us for either selling out their birthright or casting them into economic oblivion. Free trade deserves a hearing but the light must be locked on a cautionary orange.

The proper place of women

Dr. John H. Redekop in the *Mennonite Brethren Herald* of April 18 says that he is inclined to forget the whole issue of feminism. Too much has been written about it already. However, the issues with respect to feminism will not go away because "valid questions remain unanswered." We quote the following parts of his article entitled "Supporting the sisters":

Three questions, in particular, bother me.

First, how can we justify having one set of "rules" for women in ministry in overseas

mission and another for women in ministry in the sending conferences? It seems to me that either it is proper for women to preach or it isn't, either it is proper for women to lead congregations or it isn't. Even if we wish to do so, contemporary communication and two-way visitation no longer allow us to spell out one set of biblical guidelines on one side of the Atlantic and another set of biblical guidelines on the other side of the Atlantic. This problem, incidentally, has bothered me ever since, as a youngster, I noted that women, especially single women, spoke in church to a large congregation whenever they reported, with curios and lantern slides, about the mighty works of God overseas, but otherwise women did not speak out in church.

Second, we need to cultivate affirmation of women's gifts. Even if we assert — and at present I won't debate the point — that women should not serve in positions requiring ordination, many of us have been woefully negligent in affirming our Christian sisters in their gifts and ministries.

Third we need to affirm and reaffirm the intrinsic Christian equal worth of women. "There is neither Jew nor Greek, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:28) In one fell swoop Paul unequivocally sets aside racism, class bias and sexism. They have no place in the church. The theme of equality already emphasized by Joel (2:28-32) is repeated and underscored in Acts 2:17, "and your sons and your daughters shall prophesy"

This column constitutes no plea for strident, secular feminism. Nor am I defining equality as full equivalence in

the sense that all role description, secular legislation, and function should be gender-free. Rather, I am suggesting that the truly enlightened view of Christian women should be spelled out by Christian men who presently have forums to do so. Our sisters should not have to press their own cause.

Let us not wait to be pressured by section 15, subsections 1 and 2, of the country's new Charter of Rights and Freedoms. We have a better and more compelling mandate.

Inactive members

Several denominations struggle with the problem of "inactive members": the many people who keep saying that they belong to this or that denomination, but who use the church only for baptism, marriage and burial. Not only Protestant denominations, but also the Roman Catholic Church faces this problem. We found these remarks in *The Catholic Register* of April 19:

Out of sight: a few million people. No one seems to have noticed. We read all the time about 50 per cent Mass attendance — or less — and then turn to the sports pages. This 50 per cent translates into a few million people.

Out of sight, out of mind. How true! We no longer see them at Mass, so we no longer give them a thought, though some may be our own kith and kin.

But if these millions have chosen not to observe what is the most minimal requirement of their faith, the obvious question is haven't they, for all practical purposes, abandoned it? Of course it is not our right to say; we must give them the benefit of the doubt. But doubt

there surely is.

They have quit, they no longer come, they are gone — no one notices and no one seems to care.

The Canadian Churchman (May '86) deals with the same issue; it reports some of the conclusions of Prof. Reginald Bibby from Lethbridge who was hired to provide "an outside view of Toronto's Anglicans." (See C.C., May 16) We read:

A consumer style religion based on the rites of passage is what is popular with most Toronto-area people who call themselves Anglicans, a scientifically-based survey has confirmed.

"Consumption without commitment," says the survey, "is the reality for the vast majority of Toronto's 'inactive' Anglicans who look upon the church as a reliable presence for baptisms, marriages and funerals."

While the study concluded that 75 per cent of the diocese's Anglicans are inactive, Prof. Bibby said, no one is "leaving." They place high value on their "affiliation."

The survey also takes note that 90 per cent of membership has British roots. "We are very much an ethnic church," said Bishop Garnsworthy, acknowledging that few people from other backgrounds are attracted to the Anglican Church. "It is a fact we are seen to be 'the English church.'"

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

Libyan leader indicates spelling preference

ST. PAUL, Minn. (EP) — If you've been struggling with the correct spelling of Khadafi (or is it Qathafi? Gaddafi? Qaddafi?) the second-grade class at Maxfield Magnet School in St. Paul has an answer for you.

The Libyan leader, responding to a letter from the students, used his Arabic signature. Typed beneath was

"Moammar El-Gadhafi," the first known indication of a spelling preference.

EP News will standardize on this spelling. So will Associated Press, United Press International, *USA Today*, and several other major newspapers.

Incidentally, Libya's United Nations mission spells the colonel's name "Qathafi."

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Media

Henry de Jong, page editor

Cyclotron probes historic documents

LOS ANGELES, Calif. (EP) — An aging machine made from a refurbished cyclotron is helping scientists discover new things about ancient documents, including historic Bibles.

Located on the campus of the University of California at Davis, the "aging machine" is an early particle accelerator that can produce a proton beam travelling at up to one-third the speed of light. By focusing the beam on documents and examining the resulting spray of X-rays, Physicist Thomas Cahill and Historian Richard Schwab discover detailed information about the chemical composition of ink and paper without damaging the document.

One success of the method has been the resolution of the controversy surrounding the first book printed with movable metallic type. Most experts have said Gutenberg's two-volume Bible, printed between 1450 and 1455, was the ground-breaker. But two

cruder works of the mid-1400s have puzzled experts: a rare 36-line Bible, and a scrap of paper known as the Sibyllenbuch fragment, also done in 36 lines. The question: were these printed by Gutenberg, or by someone else?

Cahill and Schwab borrowed two of the world's 49 remaining Gutenberg Bible volumes, as well as leaves from the "mystery" documents. Tests of these documents are still being evaluated, but most doubts have been resolved. The researchers discovered that rather than using carbon-based ink, Gutenberg used a slurry of copper and lead for his famous Bible. The two 36-line works revealed an almost-identical mixture, leading Cahill and Schwab to conclude that Gutenberg printed all the documents, and the 36-line works were his "warm-up" efforts.

The analysis also reveals much about Gutenberg's production methods. The researchers have concluded that Gutenberg used six crews

and at least two presses to produce the Bible.

In another investigation, a member of the team examined a three-volume Calov Bible that once belonged to J.S. Bach. By comparing the ink used in underlinings and other marks throughout the Bible with Bach's signature on the title page, he confirmed that the composer, rather than one of the subsequent owners, was responsible for the markings. This finding will provide hints about what passages influenced Bach.

Even fragments of the Dead Sea Scrolls have been examined by cyclotron. Researchers determined that the documents have been preserved by soaking in salt water. They also found that while earlier documents were written in the purest of carbon-inks, later scrolls contained levels of copper, which may indicate a change in rabbinical decree to allow the use of a substitute ink when no other was available.



Gutenberg examines pages coming off his press. Photo: Funk and Wagnalls Encyclopedia

Dirty papers a thing of the past?

Henry de Jong

There's no question that *Calvinist Contact* is dirtied and stained by its readers. (Those who get C.C. second hand and have to read through coffee rings are urged to get their own subscription!)

Sooty history

But C.C. gives as well as it gets. Many, no doubt, have to wash the latest episode of Van Halsema off their hands. In fact C.C. is confident that its enlightened view of the world is rubbing off on a lot of people.

In that respect, C.C. is quite

traditional. "Newspaper smudge has a long and dirty history," says *Discover Magazine*. "One basic fact has remained immutable through the ages: most black newspaper ink, a mixture of carbon black (the soot that's left after putting an oil or gas flame to steel) and mineral oils (some of which have been found to be carcinogenic) never completely dries on the newsprint."

Calvinist Contact has, recently, switched to a non-carcinogenic ink (at a price) but has yet to lick the problem of soot.

Smudgeless ink

But there is hope. Robert Gamblin, president and owner of Dayton Tinker Corp., has designed a smudgeless ink that dyes the paper. According to *Discover*, "the dye in Gamblin's ink has no granular particles of carbon. What's more, the positively charged ink chemically binds with the negatively charged, oxygen-rich paper, thus preventing rub-off."

"Wonderful!" you say while bracing yourself for another subscription rate increase to pay for the new technology. But Gamblin claims that his dye-based ink will be cheaper than conventional ink because it's more intense and goes further.

Needless to say, Gamblin's ink is also non-carcinogenic. So, besides being safe to eat, brides will be able to read the first of their free C.C.'s without tarnishing their image.

In the meantime, however, remember to put some distance between C.C. and your lily-white pillows.

PANA — An agency run by Africans for Africa and the world

Edward Poultney

There is something new up in the air over Africa these days. It cannot be distinguished by the naked eye (or even through a telescope), but it is making an impression wherever it comes to earth.

The new phenomenon is a flow of words, about 40,000 every day, shuttling in and out of the ionosphere from the headquarters of the Pan-African News Agency (PANA) in Dakar, Senegal.

The idea of a continental news and information agency was first mooted in 1963 by the founding fathers of OAU — the Organization of African Unity. But 20 years were to pass by before a ticker tape was ceremoniously run through a teleprinter in Dakar and PANA transmitted its first news item, on May, 1983.

Today, as the agency moves into its fourth year of operation, it can boast a daily file of 20,000 words, in English and French, based on copy from

member countries, with news collection and distribution assisted through regional pools in Sudan, Zambia, Zaire, Nigeria and Libya.

Three main objectives

PANA, according to its charter, was set up to fulfil several roles: first it serves as a pool of existing news agencies in Africa, retransmitting information received from national sources to media organizations in other participating countries; it also acts as a traditional news agency, transmitting news gathered by its own staff as well as special features on development problems; finally, it has been mandated to establish a data bank for use by its subscribers. By the end of the present decade the agency should be fully computerized.

The preamble to the convention setting up the agency states that "events in Africa have not always been presented to the outside world

with objectivity and accuracy," an expression of the sentiments of many Africans that news from the continent tends to be distorted by outside news sources. However the editorial objectives are not merely to present an African picture of African events to African readers, but to serve the rest of the world as well through exchange agreements with similar organizations in other regions. PANA also seeks to contribute towards greater continental unity by promoting the movement of political, economic, social and cultural information among member states, and encouraging closer co-operation by working towards "sub-regional and regional integration."

Balance needed

Other hurdles have to be negotiated. In these early days of the operation editors in the PANA newsroom still have to be alert for copy that might

ruffle the feelings of some of their members. PANA's charter specifies that the agency shall retransmit information received from any national source in its original form, but a balance is needed in situations where national considerations might conflict with the aim of maintaining regional harmony. It is up to the journalists in the head office, many of whom are seconded from their national organizations, to ensure that the copy contains nothing which might upset the objective of greater regional unity.

The next phase should see the recruitment of additional permanent staff to support and eventually replace the editors on loan to PANA. Once this is achieved and the network has been extended to involve all existing members PANA will be better placed to satisfy the news needs of Africa as it approaches the twenty-first century.

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Caricaturists and cartoonists capture the essence of Canadians and Canadian life in a way which the printed or spoken word cannot. The importance of this art form is being recognized in the establishing of a Canadian Museum of Caricature as part of the Public Archives of Canada.

The centre should be operational in 1987 according to a recent announcement by Marcel Masse, Federal Minister of Communications. "As an art form, cartoons have always played an important role in Canada, particularly when they take the form of political and social satire," says Masse.

Masse said "meetings with caricaturists and cartoonists from across the country have convinced [him] of the real need for a museum capable of collecting and presenting to the public, works by Canadian artists."

CBC Radio leans leftward, says study

The CBC's AM radio network has a strong political bias toward the left, according to a University of Calgary study.

"Of the stories for which an ideological focus could be ascertained," says the report, "over 50 per cent were oriented towards the left, with 34 per cent having a centre focus and 15 per cent having a right focus."

Margaret Lyons, CBC's vice-president of English-language radio service, claims, however, that CBC radio follows a "very firm journalistic policy" of fairness and balance.

H.D.J.

With the advice of four professional cartoonists — Guy Badaux, *Le Droit*, Ottawa; Susan Dewar, *Calgary Sun*; Andy Donato, *Toronto Sun* and Terry Mosher (Aislin), *Montreal Gazette* — Dominion Archivist Jean-Pierre Wallot will build on the wealth of material contained in the archives collection. He will also establish a program of travelling exhibitions that will circulate throughout the

country.

Work is now well advanced on the selection of design and facilities for the Canadian Museum of Caricature. Public Archives and Department of Communications staff have been negotiating with officials of the National Capital Commission to obtain use of a building in Ottawa's Byward Market area as the site of the centre.

MG

Tolerance for nudity on television growing

Two thirds of those questioned in a national survey would permit simulated sex on television, according to a report by the *Globe and Mail*.

One of the reasons for the increase in tolerance of TV nudity, said Dan Ianuzzi, president of Multilingual Television (Toronto) Ltd. — Channel 47 — is "the multi-cultural makeup and high European content of our

population."

Rev. Brian Stiller, executive director of the Evangelical Fellowship of Canada agrees that "people are less resistant to nudity and sexual experience than in the past, and that even conservative religious people accept more."

One wonders if this new-found tolerance is matched by understanding.

H.D.J.

Betty Crocker renovated again



Betty in 1955

Betty Crocker has been renovated for the sixth time.

She was first painted in 1936, 15 years after she was invented. Since then she has come a long way in her struggle to keep up with the modern woman.

The previous Betty Crocker, painted in 1980, "looks like a

housewife with time to spare," said graphic designer Richard Male.

According to Mr. Male the new Betty Crocker "looks reasonably self-assured, but maybe just a little bit shy. She's employed, looks as though she's married, and may have a family, perhaps a four- or five-year-old in day care."

How long Ms. Crocker will last in the corporate world of food production will likely depend on how well her four-year-old likes his/her packaged lifestyle.

H.D.J.



Betty in 1980. For today's look, check your local food market for her products!

Diet obsession a myth, says Heinz executive

The common perception that North Americans are obsessed with health, nutrition and diet foods is a myth, advertisers were told at a recent international meeting. The average caloric intake by consumers is actually going up, said Tony O'Reilly, chief executive of H.J. Heinz Co.

According to Dawn Mitchell, chairman of Burke Research Services Group Ltd. of New York, the market for food and clothing that caters to people who are trying to lose weight is limited to "fashionable women."

H.D.J.

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Cinema summaries

Marian Van Til

Pretty in Pink

Rated Adult Accompaniment

Stars Molly Ringwald, Harry Dean Stanton, Jon Cryer, Annie Potts, James Spader, Andrew McCarthy
Directed by Howard Deutch

Pretty in Pink, released this spring, is making the rounds for the second time. If you missed it the first time, it's still worth making the effort to see. It's one of the best three "teen flicks" among the rash of such pictures to appear in the last two years because it explores teenagers' relationships to each other in an intelligent, moving and non-exploitive way. (The other two exceptional pictures in the genre are *The Breakfast Club* and *Lucas*. See C.C., March 1, 1985; April 11, 1986.)

Molly Ringwald convincingly plays a resourceful high school student who is learning to cope with life without her mother (who has left her husband and daughter). She must also deal with her father's consequent grief, and, socially, with being from the "wrong side of the tracks." Her childhood friend, Ducky (Cryer), helps her adjust. Ducky is a wonderfully wacky study in teenaged originality. It's easy to see why Molly's character, who also doesn't lack the courage to be her own person and to maintain values she knows to be right, is amused by Ducky's outlandishness and appreciates his friendship. He *adores* her, but she has no romantic interest in him. Their friendship is a major thread in the film.

A second strand examines the alternating expressions of warmth, frustration, and deep caring between Molly and her father (Stanton).

The third thread weaves in and out of the other two and binds them all together: Molly develops a relationship with Blane (McCarthy), an upper-crust type whose friends disdain him for his interest in someone as socially insignificant as Molly. They don't understand his true affection for her.

Pretty in Pink encourages young people to examine their motivation in choosing friends, and to question the kind of materialism and class consciousness which would strangle the development of genuine caring for others. This film can be instructive for *Christian* young people — especially those who have attended the same churches and Christian schools together all of their lives. It is to be hoped that they will ask themselves how some of their peers end up in the "in" crowd, why others don't, and whether Christ's injunction to love our neighbours as ourselves shouldn't apply especially in such settings where our neighbours are our fellows in Christ, be they young or old, rich or poor.

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Poetry

I was reminded
of Claus ...

Frederick W. Tamminga

Zundel, 46, a West German citizen with landed immigrant status in Canada, was charged with two counts of knowingly publishing false information ... The first count was in connection with a publication entitled Did Six Million Really Die? It claims the Holocaust was a hoax

— *The Sun, Vancouver, March 1, 1985*

Claus came to Canada armed
to the teeth
with skills and sucky stories
of the War
(and, yes, his teeth were false)

Sure, he was uppity and critical but
who cares
whether God's Own Country lies
somewhere north-east of the mighty *Rhein*
who cares that Canada's uncultured rivers
never spawned a *Nibelungenlied*
who cares? The 50s housing boom was on
in Canada and so was Claus
the omnipotent carpenter
bragging by mail to Bremerhaven
about Canadian pay

Claus never remorseful anything
Claus never regretted — except
one story he told me, all kranked up
with holy *Heimat* emotion

That day I listened with care!
He said:



What you people forgets
is that the Belsen Camp Commandant
had a rough time too — he was a cultured soul!
Imagine all the misery his eyes was forced
to look on — a thing like that's too easily
forgotten, nicht?
The Commandant and other Intellektuelle
had to do things too unimaginable
for lesser men ... you think it's fun
to have for always printed on your eyeballs
the negatives, so to sprechen?

Besides, my Commandant, he had a dog, jawohl?
Pure-breed ... aber das is a thing in Canada so
full of mix-mash not understood so good — but
never mind.
The Commandant ... his dog! Nice shining fur!
Always a bone for him ... of course.
Aber upon one time the dog was damaged, broken
leg I think, and our good Commandant
sat up with him for nights
feeding the beaten egg yolks
every fünfzehn minutes, ah
das was with a silver spoon — much better
than potmetal for, you know, infectious

The point? Never I will forget the picture
of the Baracken Commandant
patting und stroking that poor dog and
struggling so hard to get the spoon
between the biting teeth — real Hund das was
real Polizei ...

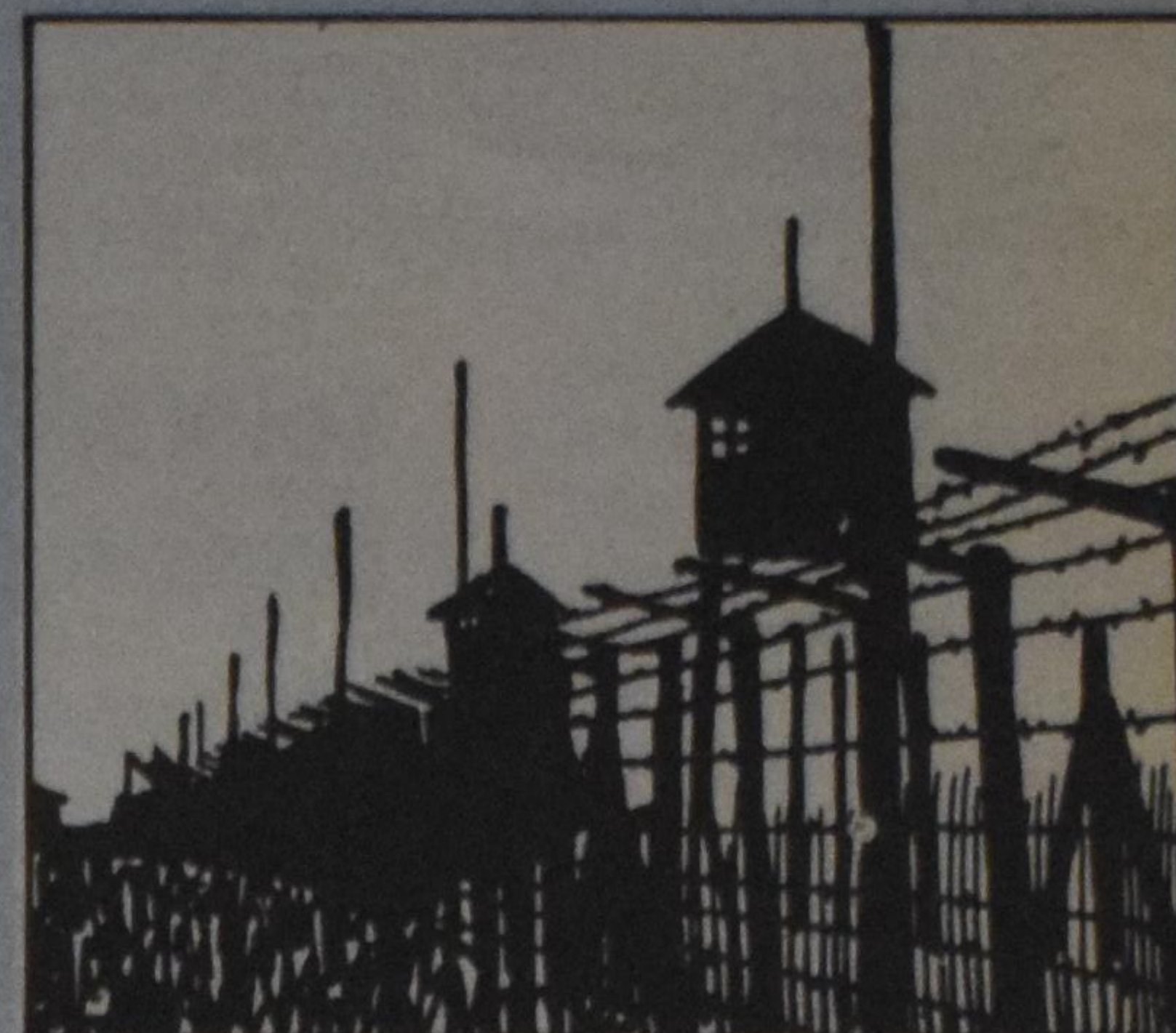
What is too easily forgotten
is things like that — the Commandant
so full of tenderesses for his dog right in
the middle of the War!

But not forgotten mit me:
I have in my head still the dog eyes looking
grateful into the Commandant's eyes.
Trusting, you know. A good-breeded dog
you cannot fool!
The dog he knows his Boss
not having so gut a time with all the problems
with the prisoners going on. It was not nice — but still
the will of God, nein? Not that I believe in that
for everything ... but I had it too inscripted
on my Wehrmacht buckle: *Gott Mit Uns*

And so, immer it goes! There is always much
confusion when it comes to beliefs, nein?
My Commandant, he had hard times with that.
He didn't believe in Gott, so to sprechen
but it must be like crystal clear to anyone with
a logische mind that God, as you say, does not like
very much the Jews ... or the Communists either.
And so one could go on: the niggers as you say it
here in Canada ... and those real thin girls
with no hips that is obvious and many artisten types
like Cohens and Staubachs and Gabriel Smit and
that Flloyd Dixon das does the Jazz and Sam
from Slovakia who does here the drywall but really
he is, I think, out of place — for sure he is
a Jewish Gypsy ... saving up for University, nein?

You don't have to believe in Gott
to know such things!

While thinking of Ernst Zundel, Cohen's
Flowers for Hitler, Layton's *Forewords*, and
my long-gone *Rebekah*



It was when Claus mentioned thin-hipped girls
that the negative on my eyeballs went berserk
with flashing:
RebekahRebekahRebekah!

Her ghost does more than hover
over the fields of Belsen

She was this little dutch-boy-immigrant's friend
for one whole year
mostly in coal-bin cellars

(the Dutch had so many ungodly
hiding spots ... and some were found out anyway!)

God doesn't like Dutchmen either, says Claus
— but he should not have mentioned
my thin-hipped Rebekah ...

for on the next day
I terminated Claus — just following Orders from
the Muse (whom I don't much believe in either)

No way Claus's ghost shall climb up sixty feet
through tons of tenacious cement
on which sits a Sarnia building

As for Zundel?
No need to take warning
no need to be frightened
this is only a story
it never happened
no more than your story about
a-Rebekah-wrecking-damned-by-God-Holocaust!

I only wrote this, Ernst
to see my name in print
but if you happen to see this on paper
feel free to come and tell me your story
like face to face

after the manner of
Claus

Learning to agreeably disagree in the Reformed teapot

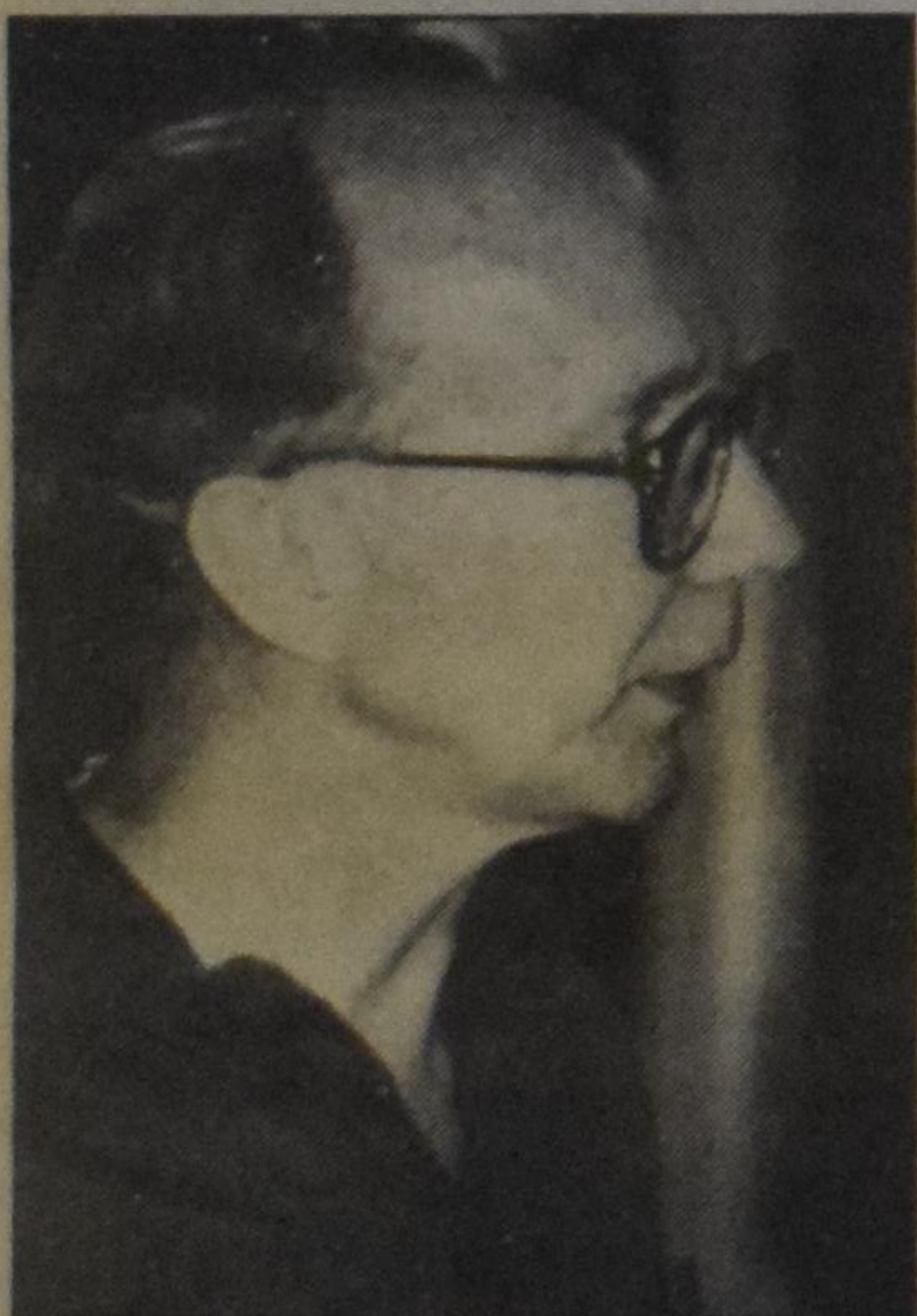
Report on a Scripture conference

Marian Van Til

BURLINGTON, Ont. — About 100 people got to know each other better theologically, intellectually and socially a few weeks ago at a Redeemer College-sponsored conference. The two-day conference on "Interpreting Scripture in the Reformed Community Today" brought together theologians and other scholars representing a diverse range of Reformed thought.

Where are we at?

The conference's groundwork was laid by Dr. David Holwerda (Professor of New Testament, Calvin Theological Seminary, Grand Rapids, Mich.), who told his audience "how the Reformed community interprets Scripture today." He began by stressing what Reformed people hold in common: that *faith is basic to reason*. That "common confessional foundation" informs our hermeneutics (the way we interpret Scripture), said Holwerda. But he admitted that we don't all agree on the implications of that common confession.



Dr. David Holwerda

Why the disagreement? Some differences are personal, others philosophical, theological, scientific or methodological. The Bible "comes at us with historical narrative, poetry," and other forms, Holwerda pointed out. "God expects us to do the hard, scientific work of translating the Scriptures" — work which requires a "curious intertwining" of scientific enterprise and the faith of believers.

The intention of biblical revelation is to shape a community living in the world — not just personal devotion, said Holwerda, quoting Al Wolters of Redeemer College. Differences arise regarding *how* the Bible should shape our living in the world. Modern problems are overwhelming and it's tempting to "turn to the Bible alone and ignore the human knowledge explosion."

Divorce: a case study in biblical interpretation

The next morning, some of Holwerda's groundwork was built upon by a three-man panel which addressed how to biblically view divorce. The

panel consisted of Al Wolters (Associate Professor of Religion and Classical Languages, Redeemer College, Hamilton, Ontario), Nelson Kloosterman (Associate Professor of New Testament and Ethics, Mid-America Reformed Seminary, Orange City, Iowa) and Allen Verhey (Professor of Religion, Hope College, Holland, Michigan).

Wolters set the context for present discussion by outlining what three past CRC synodical study reports (1970, 1977, 1980) have said regarding divorce. All stressed that **"Jesus is unambiguous about the insolubility of marriage."** The 1980 report also stressed pastorally dealing with the tension between Jesus' words and possible divorce situations. Wolters doesn't like to speak of the so-called "biblical grounds" for divorce (i.e. sexual infidelity and abandonment by an unbelieving spouse). Those are, he believes (along with the 1980 report), "examples of the fact that the absoluteness of marriage cannot always be worked out in life."

More than one solution

Wolters relayed a case that he and colleagues in a Toronto CRC consistory were confronted with: A woman who was repeatedly viciously beaten by her husband was resigned to staying with him because of her "biblical" understanding of marriage. The consistory concluded that the biblical thing to do in her circumstances, however, was to divorce her husband, and that is the advice they gave her.



Dr. Allen Verhey

Nelson Kloosterman also discussed synodical study reports, but limited his remarks to parts of reports which dealt with 1 Corinthians 7:10-16, 39 regarding when couples may separate (desertion, unbelieving spouse). Kloosterman believes that the

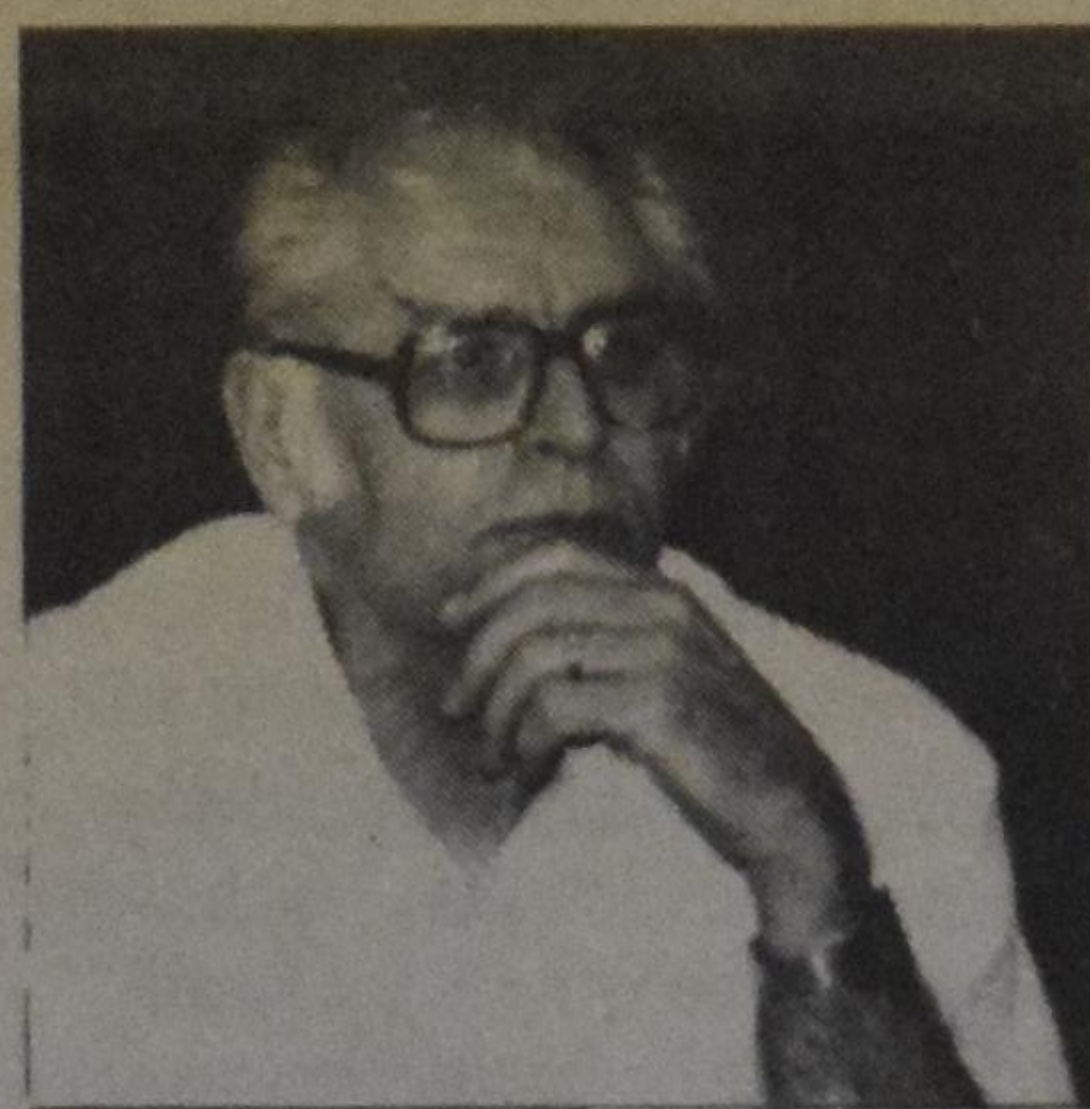
1980 report "avoids specifying the nature and limits of historical exegesis." He then broadened that statement concluding that recent Christian Reformed exegesis has "come to be governed more by a theological agenda than by textual limits."

In response to the same question Wolters had been asked, Kloosterman advocated "separate maintenance" as a neglected alternative to divorce.

"Just war" analogy

Allen Verhey appreciated the 1980 report for its "pluralism in exegetical interpretations" which is necessary if we are to "hold on to each other." He appreciated the report's concern with the biblical social context (1st-century Palestine), its "willingness to do some historical reconstruction," and its "willingness to acknowledge the diversity in the texts themselves" — its "disposition to hear each in its own setting."

Verhey then outlined how he would approach the texts which talk about divorce and remarriage. He set them in the context of the rabbinical debates



Rev. John Stek

about divorce occurring in Jesus' day. The *content* of Jesus' words were an "absolute prohibition of divorce" but their *character* "puts the merely legal observance of [the] law in crisis," asserted Verhey.

They (Christ's words) require a response of character, of the whole person, so that our identity is shaped.

Verhey's answer to the question addressed to Wolters, Kloosterman and himself was, "Divorce is always an evil, it may never be intended, but it is sometimes necessary for the honouring of marriage itself or for [the honouring of] one of the partners."

He cited what he called the "just war" analogy, saying it could help a consistory in dealing with couples contemplating divorce. Comparing some divorce situations to the traditional Reformed understanding of "just war," makes one have to properly confront the innocent victims — children, or sometimes one of the spouses — who suffer the fallout.



Dr. Henry Vander Goot

"Normative use" of Scripture

William Velema (Professor of Ethics, Theological School in Apeldoorn, The Netherlands) discussed the "normative use of Scripture in Reformed Ethics," presenting four "models." The last of those, the "redemptive-historical model," was the one he advocated use of. He called attention to the distinctions between civil, ceremonial and moral law, saying that moral law stands out as being "permanent law." **The Decalogue (Ten Commandments) comprises the "core words" of God and explains everything else,** said Velema. In the New Testament, the command to love does not replace the law, it adds a new dimension to it.

Velema used *in vitro* fertilization as a contemporary ethics question which relates to the 6th commandment. He asserted that we may not waste 85 per cent of the embryonic human lives (which happens in "test tube" pregnancies) for the sake of the other 15 per cent. The elimination of sexual intercourse from the reproduction process is also an aspect of the subject which, Velema says, must be questioned.

How are preachers using Scripture?

Dr. Carl Zylstra (Pastor, Immanuel CRC, Orange City, Iowa) told the conference that CRC preachers have, in the post-War period, moved from an emphasis on the message of Scripture (which involved the preaching of "doctrine and morals") to an emphasis on the exact words of Scripture. The result has been a kind of biblicism which has been taken over from North American fundamentalists. "The North American biblicists," he said, were honouring their Bible as a book rather than submitting to its message of God's coming, on-going Kingdom.

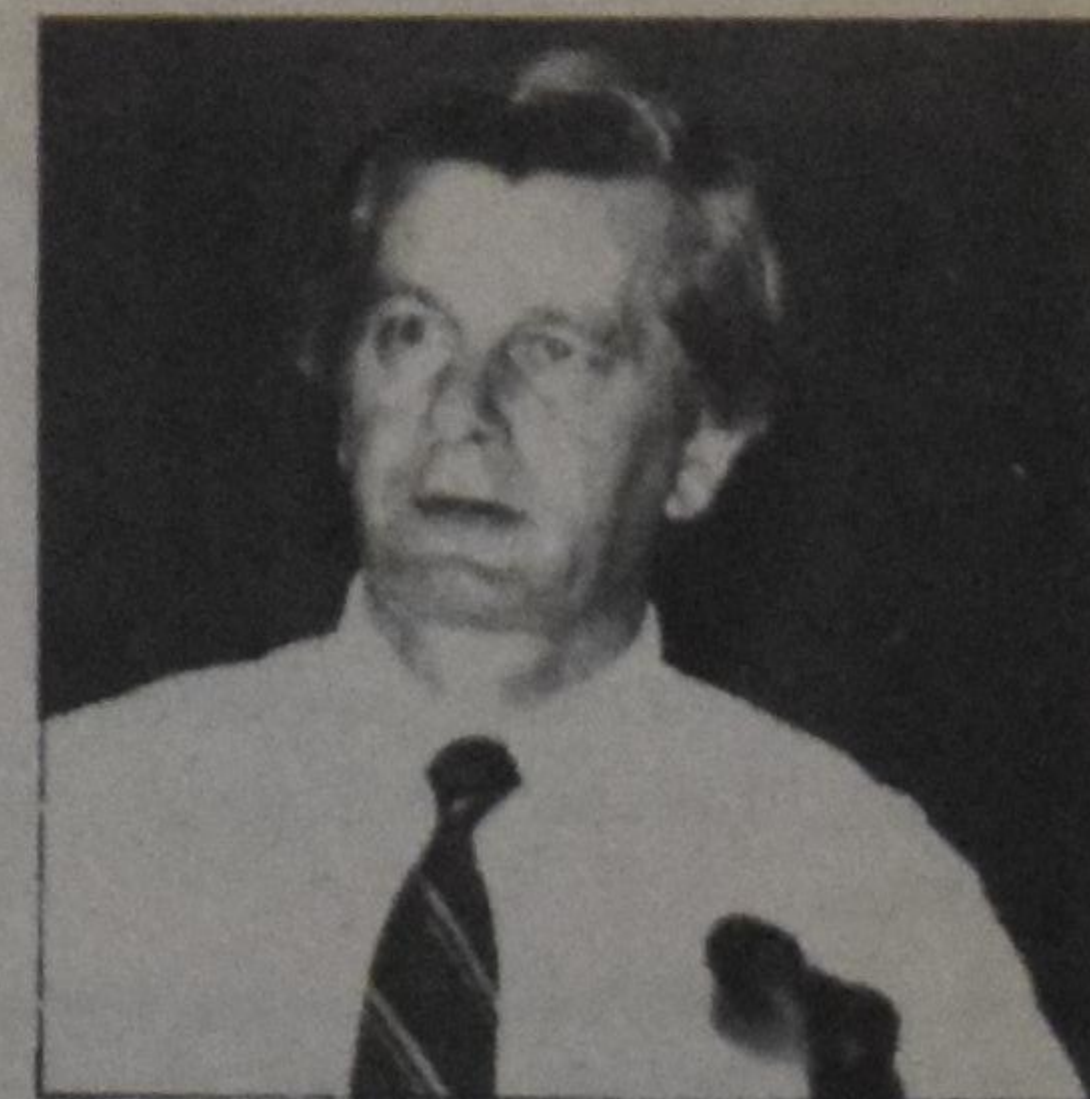
Zylstra says the Reformed community has something better to offer North America: The Reformed preacher's goal is "forming and renewing the community of God's people. Not to titillate intellectual

curiosity but to confront them with the message of the text in a contemporary setting — continuous application."

Jack Vos (Pastor, Covenant CRC, St. Catharines, Ontario) pointed out in his response that the pulpit today has much competition. The younger generation learn differently, their perceptions — including perceptions of sermons — are different. They increasingly think relationally, he said, in terms of the senses and images. But, he pointed out, that shouldn't hinder the Bible's proclamation. It is a lively book, full of drama and colour. "Using fully all those givens, God has entrusted to us a medium that can communicate the Good News of salvation effectively and with authority."

Ivory tower theologians?

The conference ended with a second three-man panel discussion, this time on the topic, "What are the key issues in Reformed hermeneutics today?" Participants were Dr. Henry Vander Goot (Professor of Religion and Theology, Calvin College, Grand Rapids, Mich.), Dr. Sidney Greidanus (Professor of Theology, The King's College, Edmonton, Alberta) and Rev. John Stek (Associate Professor of Old Testament, Calvin Theological Seminary, Grand Rapids, Mich.).



Dr. Sidney Greidanus

Henry Vander Goot's carefully technical presentation asserted that the issues facing Reformed hermeneutics today are the same as those facing hermeneutics in general: There has been an "odd reversal" of the order of life and science that characterizes modern thought; **historical science has been displaced by literary criticism and literary science is being supplanted by "deconstructionist" thought;** the only way to resist this is to "resurrect non-critical" views.

Vander Goot has "held out for a view of theology as an essentially descriptive science. It already has meaning when it comes on the scene because of the confession and worship of the Church."

Greidanus maintained that there are unresolved problems

Continued on page 12...

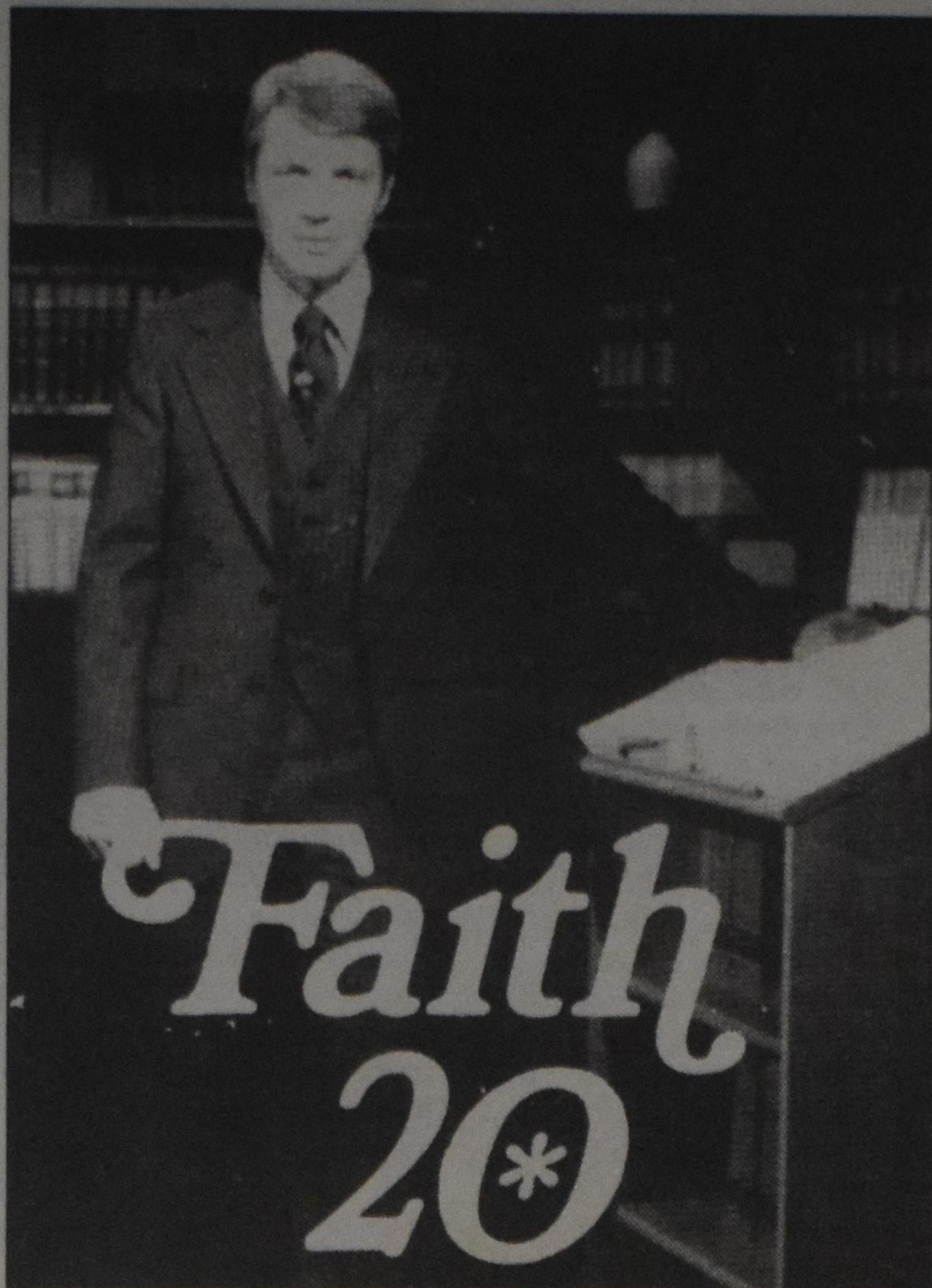
Church

Should CRC be a partner in CIN?

Homer Samplonius

"TV is the most powerful and pervasive communication medium of our age." So claims a promotional brochure of the Canadian Interfaith Network, (CIN). One is hardly inclined to disagree with this statement in view of the fact that the average person today watches 25.2 hours of television per week. By comparison, the importance of the printed page has declined significantly as a means of disseminating information and news. Who has not heard the laments of local church elders and pastors about the fact that our members read so little and that they are often uninformed about the affairs of their own and other denominations.

All this may well be changed soon if the CRTC (The Canadian Radio-television and Telecommunications Commission) has its way. In August 1981, the CRTC received a request that the Commission review its policies with respect to the granting of licenses for religious programming. In response to this the CRTC



"... denominational programs may be aimed at either the general audience, or only at faith community's own membership. For example, for the Christian Reformed Church, Faith 20 programs produced by the Back to God Hour would be intended for general audience."

held a public hearing on January 26, 1982, at Hull, Quebec. This hearing elicited no less than 1,500 submissions from interested groups and individuals. Eventually this led to the proposal to create a satellite-to-cable service available to all Canadians at no extra cost, provided they are subscribers to a basic cable service or own a satellite dish.

Unique opportunity

CIN is a unique opportunity for all faith groups in Canada to become the joint owners and operators of a national religious network service. Already CIN is operated by a board consisting of representatives from the faith communities which have decided to become members. Each member group pays a membership fee. The membership fee is dependent upon the relative size of the group. For the Christian Reformed Church, the membership fee is \$20,000 per year. For this fee each group receives 12 hours a year for airing its own program.

Once CIN becomes operational by the end of 1988, it will balance its programming between general religious television which will be non-denominational and specifically denominational programs. The general religious programs will consist of hour-long news and public affairs programs with a faith perspective. The denominational programming will be supplied by the members, and will reflect their particular points of view. The denominational programs may be aimed at either the general audience, or only at the faith community's own membership. For example, for the Christian Reformed Church, Faith-20 programs produced by the Back to God Hour would be intended for the general audience. Other possibilities would include informative programs covering the work of the harbour chaplains in Vancouver and Montreal, the para-church organizations such as the Reformed Christian Business and Professional Association, Christian Labour Association of Canada and the Committee for Justice and Liberty, to name but a few. Programs aimed specifically at the denominational membership might include

onscene coverage of a Council of Christian Reformed Churches in Canada (CCRCC) meeting.

Moving slowly

At its November 1985 meeting the CCRCC took note of the survey sent to every consistory, to which the responding consistories replied with strong support for the idea of a faith-based television station. However, CCRCC decided to proceed cautiously and not to seek membership in the Canadian Interfaith Network for the years 1986 and 1987. Instead, Council appointed a committee to provide, at the next Council meeting in 1987, a detailed report concerning participation in CIN. The Committee was mandated to:

1. maintain close contact with CIN;
2. seek Back to God Hour commitment with respect to program production and ongoing involvement;
3. receive from CIN a five-year cost projection and analysis of membership fees, air time, production costs, etc.;
4. seek classical input and keep classes informed so that the membership may share the vision of a Reformed Canadian television presence;
5. assure itself that the Reformed faith can be boldly proclaimed within the plurality of other faiths.

The members of the Committee appointed by Council are: Dr. Justin Cooper, Professor at Redeemer College; Rev. Homer Samplonius, pastor of the Clinton, Ont. CRC; Rev. Hans Uittenbosch, Montreal Harbour Chaplain and Chairman of Back to God Hour Board; Rev. Arie Van Eek, Executive Secretary, CCRCC; Mrs. Margaret White, employee of T.V. Ontario (broadcasting and finance). The Committee welcomes the input and suggestions of local church consistories and individual members. These may be sent to Rev. Arie Van Eek, P.O. Box 5070, Burlington, ON L7R 3Y8.

Homer Samplonius is pastor of the Christian Reformed Church, Clinton, Ontario.

Scriptural conference

... continued from page 11.
in four areas related to doing biblical theology:

1. There must be a radical critique of the historical-critical method and its presuppositions.
2. There must be sensitivity to the different ways in which biblical authors wrote history.
3. There must be an awareness of the interrelationships of biblical/theological themes.

4. The meaning of "progressive revelation" must be understood.

John Stek expressed a desire to "extend the discussion." He passionately pleaded for getting "our two worlds back together" — the world we live in and the world of the Bible. There is a difference between the "real world" and how we

perceive it; it has become split.

In "public life" we draw on ongoing discoveries, in "religious life," including our reading of the Bible, we live in the world presented to us in our naive reading of the Bible. Our (Reformed) scientists live mainly in the public world, said Stek, and our theologians live "mostly in the Bible." Hence we live in two increasingly

unintegrated worlds.

Stek concluded eloquently that "theologians must again start to walk with the scientists, for the church's sake, or it will be irreconcilably rent asunder; for the believer's sake, or he/she will be increasingly schizoid," for the truth's sake, for the sake of the God of truth, who is Creator and Redeemer — and who was Creator *first*.

Seminary enrolment declines

NEW YORK, N.Y. (EP) — North American seminary enrolment declined slightly last year, according to the Association of Theological Schools (ATS). The 0.16 per cent drop is the first since ATS began publishing figures in 1969. The study cited demographic shifts as one

cause of the decline, and also blamed American cultural influences for affecting the popularity of seminary education. ATS includes major denominational seminaries and some independents; the ATS figures do not necessarily represent a trend in evangelical schools.

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Feature

Because He lives I can face tomorrow (1)

Ineke Parlevliet

Perhaps you are familiar with that little fairy-tale about a powerful and wealthy king who could not find happiness. The king became so gloomy and depressed that his doctor and servants feared for his health. Everything they used to cheer him up failed.

At last one of the great wizards in the land assured the king that he could become a happy man if he would for one night sleep in the undershirt of a truly happy man.

Easy remedy

The remedy seemed simple. Without doubt scores of happy people would be willing to lend their undershirt to the king for a night. A servant was sent out to find such a person. Soon it became obvious that the king seemingly had no happy subjects. Many said that they would be happy if only ... they had a bit more money, were healthier, found a better job, had a house, wife, husband or children.

The situation became serious and efforts increased to find this one truly happy man which was needed to cure the king of his melancholy. It was now a matter of life and death as the king's health quickly deteriorated.

At last they found him: a truly happy man. He was a lone, poor farmer's hand with calloused hands and a bent back, living in a hovel, which offered insufficient protection against the biting wind and winterfrost. But he was happy, truly happy, he told the king's servants, and his radiant countenance was proof of it.

Overjoyed that their search was finally over, they asked him if they could borrow his undershirt just for one night, so the king could sleep in it.

And then fell the blow: the happy man didn't own an undershirt ...

Life without God

This story tells us several things which apply to our own lives.

First of all it demonstrates that happiness does not depend on money, fame, power, accomplishments or whatever. Solomon in his old age had finally come to the same conclusion.

In the last book he wrote, *Ecclesiastes*, the book of regrets, he tells us how meaningless life under the sun — on this earth — is. Vanity of vanities — everything is meaningless. Wisdom is meaningless (and this written by the wisest man who ever lived!); pleasures are

meaningless (and this written by the man who, in a materialistic sense, had everything he could wish for as well as a harem filled with the most gorgeous women!); toil is meaningless, and so are achievements, riches, advancement.

Looking down on the wreckage of his life, Solomon comes to the realization that life without God is empty, futile, pointless. All during his life he had forgotten the shortness of time and the length of eternity. Just like we often do.

Another thing we can learn from the fairy-tale is that happiness does not depend upon others. Happiness is an inward condition which no undershirt can give to someone else.

In "Adventures in Prayer" the late Catharine Marshall writes "So long as we are deluding ourselves that human resources can supply our heart's desires, we are believing a lie." How true! Only God can do that.

Few are happy

And then we learn also that there are not many happy people. That, too, we knew. Just ask the people the cliché question, "How are you doing?" In nine out of 10 cases the answer is, "Not too bad." Count how many times the answer will be, "Just great!" You don't have to be able to count to 10 to add those times.

The trouble is that we have been brainwashed by the secular worldview that happiness cannot be obtained as long as we face problems, grief and pain. And who doesn't have problems? Is there anyone who doesn't have to bear a cross?

At times we may believe that certain families just have it made: A happy family life, well-behaved children, a good income, financial security, health, steady employment. How little we know! So much is hidden by an outward facade of "everything is rosy." We fail to pick up the weak signals of distress and pain.

Recently I was again confronted with that when I learned that a couple with four children — who seemed to be an example of what a Christian

family should be — were in the midst of a horrible divorce because the husband was a practising homosexual and his wife could no longer live with this lie in their marriage. Nobody, not even their closest relatives, had known a thing about this, although this had been going on with the wife's knowledge for years. Who can fathom the hidden pain and



"Let's face it: Who can be happy in this world which seems to become sicker and more insane by the week?" Photo: UNESCO

anguish of this family?

What do we really know about others?

A broken world

Much hurt is out in the open. There is the widow who lost her husband in the prime of his life, the family who is coping with a handicapped child, the dope-addicted son or pregnant teenage girl, the broken marriage — and how many marriages are not broken while the partners are still sharing the same house, bed and church pew? All these things — illness, unemployment, the still-born baby, expected with so much longing, financial burdens, the loss of a loved one — can give us the feeling that the world is caving in around us. Happiness?

Let's face it: Who can be happy in this world which seems to become sicker and more insane by the week? If

Tranquility in the eye of the storm

your own burdens don't get you down, the immense misery around you will.

Everybody encounters storms which threaten to sink his boat.

Hope in spite of

How do we deal with these upheavals?

We cannot quiet the storm of painful and often devastating

Yet, there is hope.

Regardless of the gigantic waves around us and the shrieking of the hurricane wind, we as believers are never alone in the boat. Jesus is there with us. We may not see Him, because of the fearful darkness around us; we may not hear Him because of the thundering waves; we may not experience His closeness because we are holding on to the helm, trying to keep the boat afloat. But Jesus is still there! Waiting patiently to take over the helm and steer the little boat right into the very eye of the hurricane, where peace and tranquility awaits us which passes all understanding.

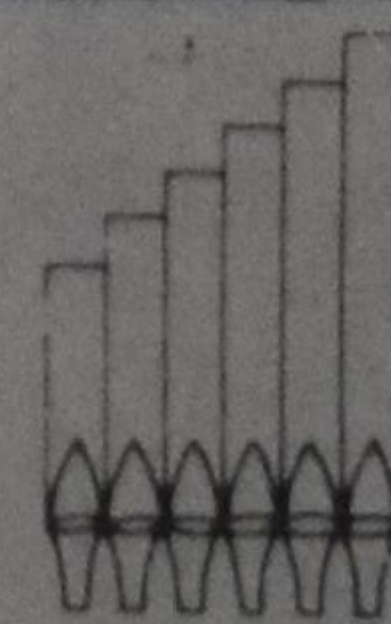
But we don't care to let go of the helm. Instead we cling to it with increased effort and despair ... getting nowhere.

How do we let go? That's a struggle in itself. More about that next time.

... Then Jesus came to them and said, "All authority in heaven and earth has been given to me." (Matthew 28:18)

... "And surely I will be with you always, to the very end of the age." (vs. 20b)

Ineke Parlevliet is a writer and social worker living in Niagara Falls, Ontario.



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Terrorism redefined

Gordon Buys

The word terrorism took on several new, vivid dimensions for me this past week.

On Monday morning, April 7, my day began as usual. Alarm at 5:45, shave, dress, a mile-and-a-quarter run, shower, quiet-time, breakfast with family, off to work. At 8:15 the phone rang. It was my wife, Florine, with bad news. Tuan, the eldest son of a refugee family sponsored by our church, Brookside Christian Reformed in Grand Rapids, Michigan, had been murdered! In a scuffle, outside a bar, in downtown Grand Rapids! Tragedy, grief, trauma for a mother and siblings who had sought freedom from terrorism in "the promised land."

On Thursday afternoon I sat in front of my amateur radio set and listened to the unfolding drama of a terror-filled encounter with nature. Musa, a fisherman-farmer in a small village in Sierra Leone, had gone out to sea in his dugout canoe with two companions in their canoes. In the intensity of their task they failed to notice an oncoming afternoon storm, a common occurrence in their world. They pulled frantically for shore. But Musa didn't make it. His canoe capsized. Night fell. Darkness increased his fear and lessened his chances of survival. But he clung, desperately, to his only hope, his canoe. After a long night, the spirits smiled, the sun

rose, but no shoreline appeared. All through the day, hope — but no hope! And then the second night — darkness again, thirst, hunger, fear, despair. Were the spirits playing with him? His only hope — daylight, a shoreline, a haven from a watery grave.

Meanwhile, back in his village Musa's friends began to pray — and search. Bill De Kuiper, Christian Reformed World Missionary to the Krim people, assisted in organizing both. But no success — or so it seemed. Some people, including new believers, despaired and wondered if this "God of the Universe" could save Musa from the terror of the sea.

And then it happened! Right before their eyes! Musa walked into the village, alive and well, like one returned from the grave after three days and two nights at sea!

In another part of Africa in the quietness of a Fulani camp, Hasruna closed his eyes to sleep. But sleep wouldn't come. In its place were spirits, so real in a simple cow-herder's life. They struggled, they quarreled, they argued — and Hasruna tossed and turned. The bracelets on his arms, the amulets around his neck, the fetishes hanging over his doorway didn't bring relief. The good he had done that day, would it outweigh the bad? Would the spirits be pleased, or displeased? Would Allah give him his final reward when he died?

Monday night I'm sure many of you were among the millions who watched President Reagan's announcement concerning a military operation aimed at stopping terrorism. A sense of fear and sadness filled my consciousness as I realized the fact, that, as a U.S. citizen, I had joined the ranks of those who, rightly or wrongly, use violent tactics to accomplish peaceful goals.

Yes, terrorism. As old as sin itself. Tuan knew it. One can

only imagine his terror as he lay dying from a wound inflicted by a knife which pierced his heart. Musa knew it at sea off the coast of Sierra Leone. In the Fulani camp Hasruna knew it too, the terrorism of nights of struggle with the prince of terror himself, Satan.

Again at Pentecost we celebrated the outpouring of the greatest — and only — anti-terrorist of all time, the Spirit of Jesus Christ, God incarnate. We know that He waits to walk

into the lives of the Tuans, Musas, Hasrunas, Khadaffys and so many others, to change their terror into peace and peaceful acts.

Will you join us at World Missions as we pray and give to support the struggle against real terrorism?

Gordon Buys is the Administrative Assistant for Africa, Christian Reformed World Missions, Grand Rapids, Michigan.

To glory!

*Take your little ones I say and early bring them to Me.
For My purpose, they are interwoven in the womb.
And however long or short, I loan them to your keeping,
Trust Me with their tapestry, for I am at the loom.*

*See, they bear My image and My imprint is upon them.
Believe it and endorse it, with My covenantal sign.
I can spin regalia in your hands, but when you fold them,
Trust Me with their tapestry, to work out My design.*

*Take your little ones I say and early bring them to Me.
They are Mine, while they are yours, but you must weave My story.
That they may know, however young, however old, WHO loves them,
And climb or fall, and leap or crawl, their pilgrimage to glory!*

Tine G. Buma,
Brantford, Ontario

Fundamentalism declines as education, income increase

ATLANTA, Ga. (EP) — Adherence to fundamentalist theology declines as level of education and income increases, according to a study by Nancy T. Ammerman of Emory University's Candler School of Theology. Ammerman's year-long study of the power struggle in the Southern Baptist Convention (SBC) indicated that the denominational battle lines are drawn along demographic, as well as doctrinal lines.

Ammerman published the results of her study in the May 14 issue of *Christian Century*, a nondenominational magazine. "The conflict in the nation's largest Protestant denomination cannot be separated from the vast cultural changes that have revolutionized the region that is its home," she wrote.

Education integrates

The changing population of the South is cited as a factor in

the SBC battle. As the southern population grew, church institutions "began to be populated by well-educated, mobile professionals who were gradually introducing ideas about integration, an expanding role for women and the importance of reading the Bible in its historical context."

Ammerman says fundamentalism developed as a reaction to "modernism" that was seen as a threat to SBC faith. Now the denomination is split into two camps, with fundamentalists saying more liberal baptists don't believe in the literal truth of the Bible, and "moderates" accusing fundamentalists of trying to establish a uniform creed for all members of the fiercely autonomous church body.

But in addition to doctrinal differences, the study showed that demographic factors play a major role in the SBC battle. Detailed surveys of 415 SBC clergy and 589 laypersons

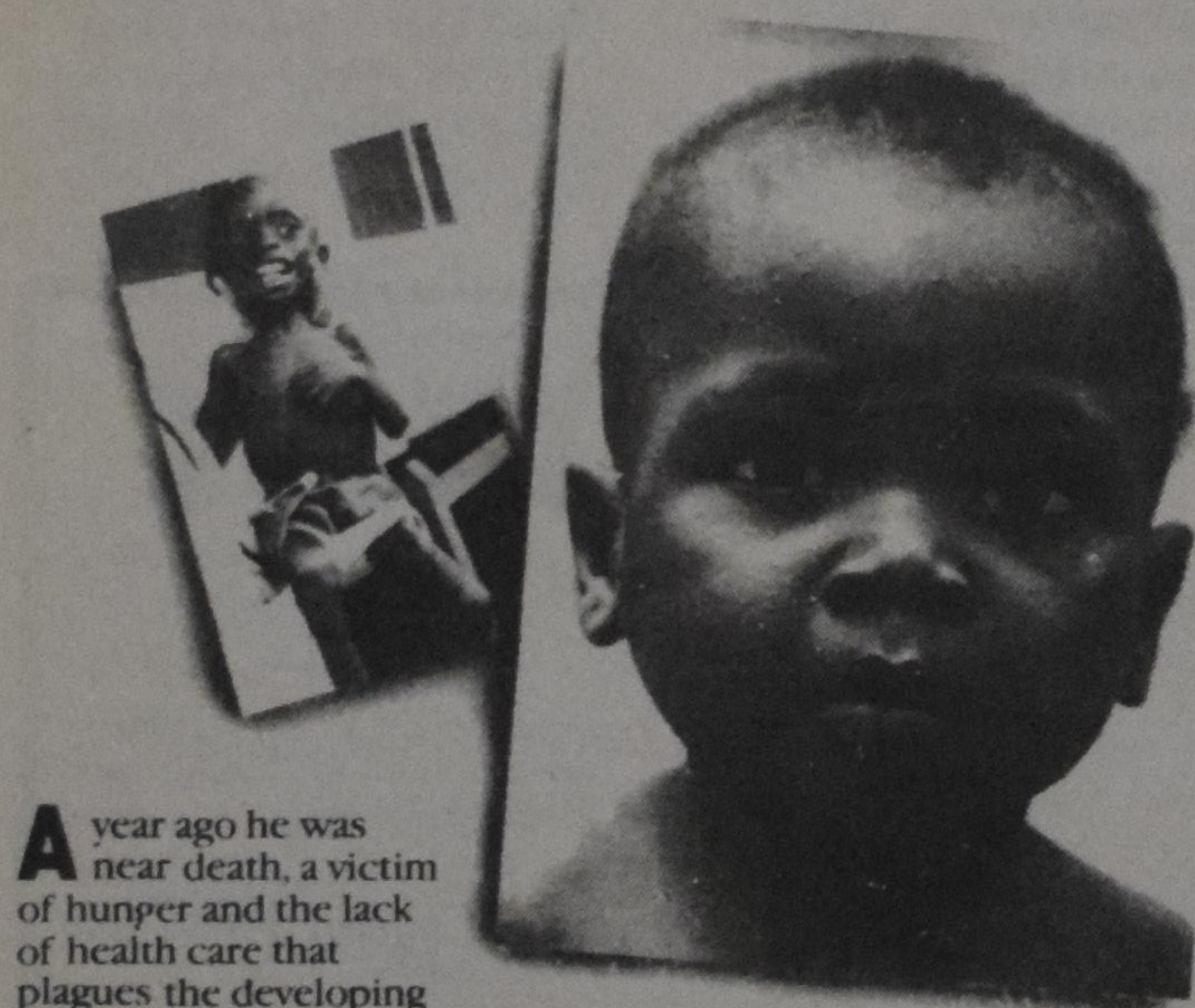
showed that "as the level of education increases, fundamentalism decreases." Clergy with graduate degrees are "eight times as likely to hold a moderate theology as are those with less than a bachelor's degree," she said. She also found that laypeople in professional or managerial households were five times as likely to be "moderate" as blue-collar or agricultural households.

High income moderates

Income is also a factor in the struggle. People with family incomes over \$35,000 are more than twice as likely to be "moderates" as those with family incomes of less than \$10,000. "As southerners move toward the higher educational levels and income that accompany a white-collar professional economy, fewer and fewer will maintain a fundamentalist theology," she said.

Ammerman also found that self-declared moderates are more likely to stick with the denomination if they lose their battle for the presidency than are fundamentalists. "The very character of their pluralistic view prevents them from seeking to expel the fundamentalists," she concluded.

PATRICK TUMBA DOESN'T KNOW WHO TO THANK...



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Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under box number, \$10. extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.	DE WIT: Dan and Kathy thank the Lord for making all things well with the birth of CORY JAMES, 8 lbs. 3 oz., on May 31, 1986. Cory is the fifth grandson for Mr. and Mrs. Cor Plugers of Jordan Station, Ont., eighth grandchild for Mr. and Mrs. Harold De Wit of Hull, Iowa, and another great-grandchild for Mrs. W. Vahrmeyer. R.R.#2, Hull, Iowa, U.S.A. 51239 KOOPMAN: Rob and Jane thank and praise God for the safe arrival of our first child, a son, NICHOLAS ROBERT on May 19, 1986. First grandchild for Mr. and Mrs. A. Venema of Grafton, Ont., 12th grandchild for Mr. and Mrs. W. Koopman of Ingersoll, Ont. Great-grandchild for Mrs. T. Venema-Schilstra of Holland. 7 Daniel St., Ingersoll, ON N5C 1X5 MULDER (Pastoor): "Suffer the little children to come to me and do not hinder them for to such belongs the Kingdom of God." We are so thankful that our prayers have been heard and that everything has gone so well. The Lord has wonderfully blessed us with a precious little girl, DONNA CHRISTINA, born on June 3, 1986. Donna is a welcome sister for Gloria and grandchild for Mr. and Mrs. A. Mulder, Brampton, Ont., and for Mr. and Mrs. S. Pastoor, Winnipeg, Man. Peter and Joanne Mulder, 88 Nelson St., West, Brampton, ON L6X 1C8 VANDER HOUT: Brenda and Martien thank the Lord for the safe arrival of a son, JOHN MARTIN, on June 8, 1986, weighing 8 lbs. 3 oz. John is the first grandchild for Mr. and Mrs. Peter and Susan Nauta of Fenwick, Ontario, and the 16th grandchild for Mr. and Mrs. Matys and Annie Vander Hout of s'Gravenzande, The Netherlands. Home address: R.R.#4, Niagara-on-the-Lake, ON L0S 1J0	KAMPHUIS-HARRIS: With joy and thanksgiving, Mr. and Mrs. John and Wil Kamphuis of Grimsby, Ontario, announce the forthcoming marriage of their daughter WILMA JANE to Mr. THEODORE WILLIAM, son of Mr. and Mrs. George and Ina Harris of Grand Rapids, Michigan. The wedding will take place, D.V., at the Mountainview Chr. Ref. Church on Saturday, the fifth day of July, 1986, at 3:30 p.m. Rev. H. Brink officiating. Future address: (August 1) Bellavista Ct., Apt. 207, 130 Sheldon Ave., Chatham, ON N7L 3M7 ROMANO-LOUTER: Mr. and Mrs. Herman and Grace Louter of Brampton, Ont., and Mr. and Mrs. Carlo and Flora Romano of Italy are pleased to announce the wedding of their children JIM and MARISA. The ceremony will take place, D.V., on Saturday, July 12, 1986, at 10 a.m., in the Guelph Chr. Ref. Church. Future address of Jim and Marisa: 124 Suffolk St., Guelph, ON N1H 2J5 ZWIERS-DORSMAN: Mr. and Mrs. Bert Zwiars of Burlington, Ont., are pleased to announce the marriage of their daughter BARBARA to JOHN Dorsman, son of Mr. and Mrs. C. Dorsman. The wedding will take place, D.V., on July 4, 1986, at 7:00 p.m., in Faith Chr. Ref. Church in Burlington. Rev. J. Quartel officiating. Future address: 3087 Parkgate Dr., Burlington, ON L7M 1R1	Gendringen Brighton 1936 July 7 1986 "The eyes of the Lord are on those who fear Him, on those whose hope is in His unfailing love." (Psalm 33:18) We are thankful to God, our heavenly Father for keeping our parents in His loving care all these years and it's our prayer that He will continue to bless them in the years to come. With joy we wish to announce the 50th wedding anniversary of our Mom and Dad, JOHANNES and HENDRIKA HOFTYZER (nee Teeuwssen) Congratulations and love from your children, grandchildren and great-grandchildren, Joanne & Lambert Barink — Trenton Henry John & Wilma; Kimberly Gary Edwin Riek & John Vink — Brighton John & Ilse; Rachel Hetty Harry & Jacqueline; Benjamin, Sara Andrew Catherine Betsy & Bill Witteveen — Grassie Henrietta & Russell Lowden; Aaron Albert & Liz (fiancee) Joanne Annette & Terry Heida Darren Jacqueline Sammy Frances & Joe Vandermeulen — Keene Steve & Glenda Sandra Jeff Tom Anne & Hans Kers — Stayner Gerda Ivan Dwight Gerald Bert & Anne Hoftyzer — Stayner John Paul Grace Cheryl Dianne & John Lubberts — Smithville Brent Sophia Nataschia Quentin Justin Jordan Vanessa Frank & Julia Hoftyzer-Hastings Michelle Arlene Daniel Pamela The family will celebrate this happy occasion with a family dinner and an open house will be held at the Brighton Lion's Community Hall, on Hwy. No. 2 on July 5, 1986, from 2:30 p.m. - 5:00 p.m. Best wishes only. Home address: R.R.#3, Brighton, ON K0L 1Y0; phone no.: 1-613-475-1114. We praise God in the celebration of our parents' 40th wedding anniversary on July 19, 1986. "And when we obey Him, every path He guides us on is fragrant with His loving kindness and His truth." GEORGE (Jelte) & GRACE (Gé) POSTHUMUS (nee De Haan) With love from your children and grandchildren: Steve & Irene; Nicole, Matthew, Mark, Luke Jim & Betty; Tammy, Sandi, Michael John & Ruth-Ann; Teresa, Sheri Tina & Wayne; Kelly, Jordan An open house will be held on July 19, 1986, 7:00 - 9:00 at 45 Beattie, Lambeth, Ont. Best wishes only, please. Home address: 16 James St., Lambeth, ON N0L 1S0	My grace is sufficient for thee. On May 20th, 1986, the Lord called home into eternal glory our very dear mother, grandmother, and great-grandmother, Mrs. STIEN BUIT (nee Stolte) at the age of 89 years. Sadly missed by: Luke & Jenny Buit — Lacombe, Alta. Anne & Peter Humting — Red Deer, Alta. John & Jean Buit — Blackfalds, Alta. 13 grandchildren, 26 great-grandchildren. Three brothers, George, John, Herman Stolte, one sister, Mrs. Geertje Pool. Predeceased by her husband Martin in 1985, daughter Aartje in 1949 and grandson Walter in 1972. Red Deer, Alta. On May 29, 1986, the Lord took home our dear husband, father, grandfather and great-grandfather, ADRIAAN NICOLAAS DE JONGE at the age of 81 years. He was born May 28, 1905, in The Netherlands. He is survived by his loving wife, Jacolien. Two daughters, Nancy and her husband George Abma of Edmonton, Jannie and her husband Marinus Konynenbelt of Rocky Mtn. House. One daughter-in-law, Pearl de Jonge of Red Deer. Thirteen grandchildren and seven great-grandchildren; two brothers and three sisters, in The Netherlands. He was predeceased by his first wife, Grace, 1980, and by his son, Arie, 1977. On June 29, 1985, Adriaan was married to Jacolien Hento and is survived by all the Hento family who loved him and will miss him. Funeral services were held on June 2, from the Red Deer Chr. Ref. Church with the Rev. Stan Schalk officiating. Home address: #105 - 91 Cosgrove Cresc., Red Deer, Alta. Given life Taken by our God to Himself Ten Boer, Groningen Listowel, Ont. March 27, 1928 May 31, 1986 "So teach us to number our days, that we may get a heart of wisdom." (Ps. 90:12) On Saturday, May 31, 1986, the Lord suddenly called home to Himself, our beloved husband, father and Opa, HARM (Harry) LUCAS DEKENS at the age of 58. Dad will be greatly missed by his loving wife Anne (nee Hazenberg). Also his loving children and grandchildren: Lena & Pete VanDyke; Wendi, Jayme, Gregory — Chatham, Ont. Margareth & Ted Postma; Derek, Anne, Cortney — Chatham, Ont. Faye & Dave VanKesteren; Jeremy, Rachael, Michael, David, Joel, Andrea, Adam, Eric — Chatham, Ont. Clarence & Ingrid Dekens; Robert, Michelle — Listowel, Ont. Leroy & Patricia Dekens; Chelsey — Chatham, Ont. Home address: R.R.#1, Listowel, ON N4W 3G6
Thanks	Marriages	Anniversaries	Personal	
DULLEMOND: We would like to thank our children, grandchildren, great-grandchildren, relatives and friends for all the cards, flowers, gifts and visits, making our 50th wedding anniversary such an enjoyable day. We thank God for His care and blessings and pray for His guidance in time to come. John and Jannie Dullemond, R.R.#3, Stittsville, ON K0A 3G0 GUETTER: We are so thankful to the Lord for giving us 60 years of marriage together, and we thank you for your cards, flowers, prayers and other ways of showing your love to us. Mr. and Mrs. John Guetter, R.R.#5, Clinton, ON N0M 1L0 LANGERAAP: We wish to express our sincere thanks to our relatives, neighbours and friends for all your prayers, cards and gifts. You made our 50th wedding anniversary such an enjoyable day with your thoughtfulness and kindness. We thank the Lord for all the blessings we received in the 50 years of married life. Diedert and Sjoerdje Langeraap, Dunnville, Ont. WESTERHOF: We would like to thank all our friends and acquaintances, who sent us cards with their best wishes on the occasion of our 55th wedding anniversary. Jakob and Bessie Westerhof, Parkside Village, Belleville, Ont. WITTEVEEN: We wish to express our sincere thanks to everyone who made our 50th wedding anniversary such a happy and unforgettable occasion. A special thanks for the many cards, letters and flowers we received. Thank you children and grandchildren for your help and love. Above all, we thank our heavenly Father for His many blessings throughout these years. Mr. and Mrs. F. Witteveen	BEIDMAN-RENKE: Mr. and Mrs. W. Beldman and Mr. and Mrs. Karl H. Renke are pleased to announce the marriage of their children, JOYCE and NICK. The ceremony will take place, D.V., on Saturday, July 26, 1986, at 4 o'clock in the Bethel Chr. Ref. Church, London, Ont. Pastor L.M. Grant officiating. Future address: 906-563 Mornington Ave., London, ON N5Y 4T8 BLAIKIE-BAX: BAX-SUKENIK: "Jesus said, 'If anyone loves me, he will obey my teachings. My Father will love him, and we will come to him and make our home with him.'" (John 14:23) With joy and thanksgiving to God, Mr. and Mrs. Arthur Bax of Walkerton, Ont., announce the marriage of their son, RONALD JEFFREY to MARY LYNN, daughter of Mr. and Mrs. John A. Blaikie of St. Catharines, Ont. The ceremony will take place, D.V., on Saturday, July 5, 1986, at 4 p.m., in the St. John's Anglican Church, Jordan, Ont. Rev. K. Whittingham officiating. Future address: Site 4, Comp. 8, R.R.#1, Whitehorse, Yukon Y1A 4Z6 and of their daughter, ANITA LORRAINE to JAMES WILLIAM, son of Mr. and Mrs. Robert Sukenik of Bloomfield Hills, Mich. U.S.A. The ceremony will take place, D.V., on Saturday, July 12, 1986, at 2:30 p.m., in St. Paul's Cathedral, London, Ont. Rev. J. Van Til and Rev. J. Dugan officiating. Future address: 3084 Creek Dr., Apt. 3D, Grand Rapids, MI U.S.A. 49506	Barrie Stratford 1961 July 15 1986 With praise and thanksgiving to God, we wish to announce the 25th wedding anniversary of our parents and grandparents, JERRY and SUSAN DUIKER (nee Andela) With all our love: John & Jackie Meyering; Susie, Amanda — Strathroy, Ont. John Ken, Chris Michael Suzanna Gerald Rennie Ancy Sidney Open house July 12, 3:30 - 5:30, Kiwanis Community Centre, Stratford, Ont. Home address: R.R.#5, Stratford, ON N5A 6S6 "Many, O Lord my God, are the wonders you have done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare." (Psalm 40:5) We, the children of PIETER FLIKWEERT and RIEMKE FLIKWEERT-de Vries joyfully thank God for allowing our parents to celebrate their 35th wedding anniversary, June 27, D.V. We pray that God may continue to guide your lives, Dad and Mom, and that He may give you many more happy years with each other and with us. With much love, Joanne Dan & Hetty; Rachel, Pieter, Theodore, Andrew George & Janet; Joshua, Nicole, Arien Peter & Helen Wilma & Paul Irene & Glen; Irenea Home address: 43 Allen St., Chatham, ON N7M 5E7	Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. <i>Established 1967.</i>	

Classifieds

Obituaries	Obituaries	Accommodation	Accommodations	Summer Job Market
<p>The members of the Bethel CRC ladies society "Concordia" wish to express their deepest and most sincere sympathy to Ann Dekens and her family with the passing away of a husband, father and grandfather.</p> <p>HARM DEKENS</p> <p>was called home to be with his Lord very suddenly. We pray that God will sustain Ann and her family through this difficult time. May they receive strength from Him for each new day.</p> <p>Psalm 31:24.</p> <p>Listowel Society "Concordia"</p>	<p>In Jezus ontslapen, mijn geliefde man,</p> <p>HENDRIK TEMPELMAN</p> <p>op de leeftijd van 79 jaar.</p> <p>"Zalig zijn de zachtmoedigen, want zij zullen het aardrijk beërvan." (Mattheus 5:5)</p> <p>3 juni 1986.</p> <p>Willemina Tempelman, Holland Chr. Homes, CT #1003, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2</p>	<p>Expo 86 Vancouver</p> <p>For rent completely self-contained furnished spacious room with private bathroom in new home; maximum 2 persons, no pets, non-smokers only. \$35.00 per day or \$225.00 per week. Phone area code (604) 946-9964.</p>	<p>Looking for a room-mate(s) or possibly room and board in Toronto starting the end of August for a 2nd year Humber College student (Lakeshore campus). Please call Joyce at (519) 352-4391 before 8 a.m. or after 6 p.m.</p>	<p>BRANTFORD: I, Theresa Bootsma, a second year student at Redeemer College, am looking for a summer job. I will be available on June 9. I have had experience in greenhouses and am willing to enter new areas. You can contact me at R.R.#1, Brantford, ON N3T 5L4. Phone: 1-519-752-6316.</p>
<p>Lord's Day 1</p> <p>On Saturday, May 31, 1986, at Listowel, the Lord suddenly called home our beloved cousin at the age of 58.</p> <p>HARM LUCAS DEKENS</p> <p>Beloved husband of Ann Dekens (Hazenbergh)</p>	<p>For Sale</p> <p>For sale in Strathroy, Ont.: Bakery. European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.</p>	<p>EXPO 86: Bed and Breakfast offered by Christian Reformed families in the greater Vancouver area. Part of proceeds for Christian education. Book ahead ... For more information call or write: Ann VanderLoo, 111 Durham St., W., New Westminster, B.C. V3L 1X2; phone 604-521-1567, or: Linda Noordam: 604-526-0093.</p>	<p>Looking for a 3rd person to share large downtown condo. (Yonge & College). Includes 2 baths, 3 bedrooms, washer, dryer, parking and fitness facilities. Call Jackie at (416) 822-8578 res. or bus. (416) 860-7978.</p>	<p>BURLINGTON: Hi, I am 17 years old and I have finished my Gr. 12 and I am looking for a full-time job in B.C. (preferably close to New Westminster). I have experience in office work, babysitting and I presently have a part-time sales job in a seafood department in a supermarket. Please write or call me. June Blaak, 2184 New Street, Burlington, ON L7R 1H8</p>
<p>Tryntje Oosterhof (Dekens) & fam. — Grand Valley, Ont.</p> <p>Pieterdiena Venhuizen (Dekens) — Heerhugowaard, Holland</p> <p>Johanne Dekens (Bosma) — Zwolle, Holland</p> <p>Corrie Dekens (Wigboldus) — Steendam, Holland</p>	<p>For sale in Rainy River, Ontario: Bakery; good business with attached residence. Owner wishes to retire. Close to Emo Chr. Ref. Church and Christian school. Phone: (807) 852-3830.</p>	<p>Vacations</p> <p>FALCON LODGE</p> <p>Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk.</p> <p>Falcon Rd. Huntsville, ON P0A 1K0 Tel: (705) 789-2603</p>	<p>Vacations</p> <p>Lakewood Christian Campgrounds R.R.5, Forest, ON N0N 1J0 Phone: (519) 899-4415 or (519) 337-6031</p> <p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p>	<p>DRAYTON: 16-year-old boy is looking for summer job. I attend Wood and Chr. High School and live on a poultry and beef farm. Willing to do any farm related job. Available anytime after June 21. Phone Arnold Rumph 519-638-2053.</p>
<p>"He who waits upon the Lord shall renew his strength and shall mount up on wings of eagles. He shall run and not be weary, he shall walk and not faint. Help us Lord, help us Lord in our way."</p> <p>Gone to be with his Lord and Saviour on Monday, June 2, 1986,</p> <p>JOHAN ALBERT GERRITSEN</p>	<p>For rent in Rainy River, Ontario: Bakery; good business with attached residence. Owner wishes to retire. Close to Emo Chr. Ref. Church and Christian school. Phone: (807) 852-3830.</p>	<p>Voor een geslaagde vakantie in Holland! In de Achterhoek, het gehele jaar door, vakantie-bungelo te huur, met douche en verwarming. Voor inlichtingen belt u: B. Pennings, R.R.#3, Carrying Place, ON K0K 1L0; (613) 392-5981 of schrijf: G. Janssen, Kasselderstr. 12 7065 BW Sinderen (Gelderland) The Netherlands.</p>	<p>ALTON LODGES</p> <p>1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.</p> <p>Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1, L0L 2P0 LEN & RITA BETTE</p>	<p>DUNNVILLE: 15-year-old boy looking for a summer job. Has experience in farm work and greenhouses. Is willing to do other jobs. Call 774-3938 after 4 p.m., or write to Larry Mans at R.R.#2, Dunnville, ON N1A 2W2</p>
<p>at the age of 79.</p> <p>Beloved husband of Hilda Gerritsen (nee Hobers).</p> <p>Dear father of:</p> <p>Ria & John Van Staalduinen — Beamsville</p> <p>Jerry & Alice Gerritsen — Beamsville</p> <p>George & Grace Gerritsen — Lynden, Wash., U.S.A.</p> <p>John & Shelley Gerritsen — Victoria, B.C.</p> <p>Also survived by 13 grandchildren and five great-grandchildren.</p> <p>Funeral services were held on June 5, 1986, at 11 a.m., at the Mountainview CRC. Dr. H. VanderPlaats officiating.</p> <p>Home address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p>	<p>2 bedroom apartment for rent in Vineland. Fridge and stove included. \$300. per month plus utilities. Call (416) 562-7690.</p>	<p>Sandy Bay Cottages Rice Lake, Ont. "A family resort"</p> <p>Come and enjoy all the improvements we have made over the past four years. Comfortable house-keeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.</p>	<p>TUDOR LODGE MOTEL 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p>	<p>DUNNVILLE: I am a 19-year-old girl who is looking for a job in the field of horticulture. Preferably flower shop or garden centre: 4 years greenhouse experience with rosery, familiar with flower arranging, accepted in Guelph University as a horticulture student. Call Marcella Eikelboom (416) 774-3006.</p>
<p>On June 1st, the Lord in His infinite wisdom took home our beloved mother, grandmother and great-grandmother,</p> <p>DENISE KUPERIS</p>	<p>House for rent, available August 1, 9 years old, 3 bedroom country home with garage, family room and full basement. Within 10 miles of Smithville, Dunnville and Wellandport schools and churches. Call (416) 774-3721.</p>	<p>Lang's Resort and Campgrounds Rice Lake</p> <p>Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.</p> <p><i>Write or phone for brochure:</i></p> <p>Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Business</p> <p>Get 75 mpg large car, R.V.'s etc. Build and instal a new convey gas vapour carb. Fit any car, truck or R.V. For info. send self-addressed stamped envelope to: Thrift Carb 10731 King. Geo. Hwy. Surrey, B.C. V3T 2X6</p>	<p>GRASSIE: A male Christian high school graduate is seeking employment in the central Niagara Peninsula region during the summer months. Has experience on a poultry farm but willing to work with anything. Please respond to Bryan Klazinga, R.R.#1, Grassie, L0R 1M0. Ph: (416) 945-9685.</p>
<p>Since October, 1980, widow of Marten Kuperis.</p> <p>John 14:2-3.</p> <p>Calgary, Alberta.</p> <p>Margaret & Dan Vander Wekken — Calgary</p> <p>Anna & Ray De Vries — Calgary</p> <p>Andy Kuperis — Calgary</p> <p>Martin & Ina Kuperis — Barrhead, Alta.</p> <p>Sid & Tina Kuperis — Surrey, B.C.</p> <p>Ida & John Sipkes — Duncan, B.C.</p> <p>Bill & Marion Kuperis — Calgary</p> <p>George & Sonia Kuperis — Calgary</p> <p>Hank Kuperis — Calgary</p> <p>24 grandchildren; six great-grandchildren.</p> <p>The funeral service was held in the First Chr. Ref. Church.</p> <p>Box 24, Site 9, S.S.3, Calgary, AB T3C 3N9</p>	<p>A nicely-decorated apartment in Ancaster; approximately 2 miles from Redeemer College. New modern furniture, a sitting room and bedroom, own full bathroom, use of kitchen and laundry room, parking and utilities included. Ideal for 2 girls. Baby sitting opportunities. \$330.00 per month. Phone: (416) 648-4223.</p>	<p>Little Europe Resort Bracebridge, Muskoka</p> <p>Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeerswem-en vis gelegenheid (ideaal voor groepskampen). "Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.</p> <p>* No pets please.</p> <p>R.S. Bakema Telephone: (705) 645-2738</p>	<p>Employment Wanted</p> <p>Husky 18-year-old young man is looking for summer employment. Preferably on a farm or greenhouse. Field work experience; 2 yrs. bakery experience. George Tjoelker, 81 Dean Ave., Guelph, ON N1G 1L3. Tel 519-824-3634.</p>	<p>HAMILTON: I am presently finishing my Grade 11 at H.D.C.H. and I am seeking employment for the summer in the Hamilton area. I will do babysitting or any other jobs you may have. Please contact Sylvia Schotsman at 383-2400.</p>
<p>Planning a special event? Why not place a free ad in our Calendar?</p>	<p>Help Wanted</p> <p>Single or married man wanted for year-round employment on dairy farm in Niagara Peninsula starting beginning of September or before. Applicant must be good milker and familiar with equipment. Call B. Westerveld (416) 774-5004. Dunnville, Ont.</p> <p>Required: a mature, responsible, hard-working individual to work on a large farrow-to-finish hog operation. Long-term employment available. Past experience is an asset but not a requirement. For further information call or write: D. & H Stam Farms Ltd., R.R.#1, Jarvis, ON N0A 1J0, (519) 587-2094.</p>	<p>Help Wanted</p>	<p>Summer Job Market</p> <p>ACTON: Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.</p>	<p>HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week, I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 Wendy Bulthuis.</p>
	<p>Dutch Flower Wholesale Company</p> <p>seeks sales representative with established clients in Hamilton/Toronto areas.</p> <p>Salary plus sales bonuses.</p> <p>Reply in confidence to: Calvinist Contact, Box #2431 99 Niagara St., St. Catharines, ON L2R 4L3</p>		<p>Summer Job Market continued on next page.</p>	<p>HAMILTON: Hi! My name is Wendy. I'm 17 years old and seeking summer employment anywhere in Ontario. I have experience working on a nursery farm, babysitting, house cleaning and much more. I'm willing to learn any other type of work offered to me. I'll be available anytime after June 28th. You can write me, Wendy Kapteyn, c/o Mr. and Mrs. Nienhuis, 521 Stone Church Rd., West, Hamilton, ON L9B 1A5, or call collect at 416-383-7780.</p>
				<p>LUCKNOW: I am 16 years old and looking for a job on a farm. Experienced in general farm work and enjoy working around machinery. I would prefer to work on a dairy farm. I live near Lucknow. Call 519-395-5316 and ask for Ed.</p>
				<p>MOOREFIELD: 15-year-old high school student seeking a summer job. Willing to do anything. Available from June 23 till the end of August. Phone Kevin Vanden Hazel at (519) 638-2936.</p>

Classified/Events

Summer Job Market

LINDSAY: 15-year-old boy looking for summer employment (any kind, 705-324-9956. Tim Veltman, R.R.#6, Lindsay, ON K9V 4R6

MOUNT HOPE: I am a grade 12 student, 18 years of age and would like to be employed this summer. I have experience in house cleaning and industrial cleaning and babysitting. Please contact Monique Fennema, (416) 679-4829.

PALMERSTON: Responsible 17-year old, grade 11 student, looking for a summer job. I am willing to do any job you might have. I have a lot of experience in babysitting and being a mother's helper. Contact Joanne Katerberg, R.R.#3, Moorefield, Ont.; telephone: (519) 638-2228.

ST. CATHARINES: Mature 16-year-old would like to work on a dairy farm. Some experience. Call (416) 937-3672. Ask for Dave.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

ST. GEORGE: A mature, hard working student, almost 17 is looking for a summer job preferably in the area of general office work, but also experienced in farm work. Call Fred de Haan at 1-519-448-1190.

TORONTO AREA: Grade 11 high school girl would like a summer job as mother's helper; likes baking. Toronto area. Call Karen Lamme, (416) 822-5109.

WILLIAMSBURG: Young girl, 18, experienced in housekeeping and babysitting, residing in Williamsburg but willing to move and try any type of work including farming. Wilma Luimes (613) 448-3204; R.R.2, Chesterville, On K0C 1H0

WINGHAM: 19-year-old girl looking for summer job. Will do farm work and can drive tractor. Will also look after children. Has been raised on a dairy farm. Phone number 519-357-2009, ask for Liz.

WINGHAM: I am an 18-year-old girl, who was brought up on a farm and I am looking for a summer job. I will do most anything. I will work in an office, help around the house, babysit, work with the handicapped or work in a store or a restaurant. I am available from June 23 to August 29. For more information call Gerda Versteeg at (519) 357-2009 or write R.R.#2, Wingham, ON N0G 2W0.

WOODSTOCK: 16-year-old boy seeking a summer job. Have experience on the farm with pigs and chickens. Will learn other. Could also work in the greenhouse; I have a green thumb. Contact Tom Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODSTOCK: 14-year-old girl looking for a summer job. Can do light house work and am able to babysit and cook. I love working with horses. Call Lisa Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODVILLE, Ont.: Nataalka Bathulzen, age 16, 5' 9" tall, able and willing to tackle any summer job. Available June 21 to the end of August. Phone (705) 953-9639.

C.C. makes a nice gift.

Calling all Cadet Counsellors

Don't forget about the 1986 Cadet Counsellors Convention to be held in Toronto from July 31 to August 2. For more information call: Ed or Cindy Kooistra at (416) 775-5625 or contact your winter or spring Clarion.

Chess

P. Layer

In almost every opening, sharp variations can make the game difficult for the unprepared. Even when, theoretically; moves exist which enables the defender to win, they are often tough to find over the board. Shown below is a short game that shows how Black won without an obvious White mistake — although other moves may have had different results.

White	Black
1. P-K4,	P-K4;
2. N-KB3,	N-QB3;
3. B-N5,	P-QR3;
4. B-R4,	P-Q6;
5. P-B3,	P-KB4;
The "Siesta" variation	
6. PxP,	BxP;
7. O-O	B-Q6;
8. R-K1,	P-K5;
9. R-K3,	-B-K2;
10. N-K1;	B-KN4;
11. R-N3;	B-R5;
12. R-R3;	BxP ch.,
a "new" move at the time	
13. KxB,	Q-B3 ch.,
14. R-B3,	PxR;
15. BxN ch.,	PxB;
16. NxB,	PxP ch.,
17. K-N1,	N-K2;
18. Q-K2;	O-O;
19. QxP,	Q-B4;
20. Q-K2,	N-N3;

And White resigned as Black threatened 21... QR-K1. White is unable to protect his KNIGHT, and KB1 and KB2 square at the same time. White can avoid all this by castling on his fifth move!

ISRAEL
TOUR SPECIAL

WITH
Pastor Henry Lunshof

Nov. 10-22, 1986

An exciting tour of Israel, visiting all the highlights. Holland extension/stop-over allowed.

For full details write or phone
Co-host Ben Smidstra
6120 Wabukayne Crt.
Mississauga, ON
L5N 2B2
tel. res. 821-2979
bus. 826-0016



FREE special preview
Israel film evening
Sat., June 28, 7:30 p.m.
Meadowvale Community CRC
Join us for a great evening
A Valentine Travel Tour Special.

An Invitation

All friends and former students are cordially invited to a reception honouring

MISS TENA TIEMERSMA

who is retiring after 28 years of teaching in our Christian schools. The reception will be held at **Immanuel Christian School**, corner of Rossland and Thornton, Oshawa, Ontario, on **Thursday, June 26, at 8 p.m.**

Come and celebrate with us.

Frisian Picnic
on Tuesday, July 1, 1986
at the Pinehurst Conservation Park
in Paris, Ont.
on Highway 24A
starting at 11 a.m.

Games and fun for everyone.

Calvinist Contact will not publish the following summer issues: July 4, July 18, August 1, August 8. Please check advertising deadlines on this page.

CALENDAR OF EVENTS

June 21	14th Annual Grunneger Picnic, from 10 a.m. at Grand River Conservation Area, Rockwood, Ont.
June 21	Official Opening of Phase III Holland Christian Homes at 1 p.m., 7900 McLaughlin Rd. S., Brampton, Ont. Annual membership meeting at 3:30 p.m.
June 26	An invitation to all friends and former students: a reception honouring Miss Tena Tiemersma at Immanuel Chr. School, Oshawa , at 8 p.m.
July 1	Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, Paris, Ont. Starts at 11 a.m.
Jun. 29-Jul. 1	Fourth International IFFLP Congress at the Skyline Hotel, Ottawa, Ont. Theme: "Families in a changing world." For info. contact: (613) 728-6536.
July 9	Hollandse Dag in the Sport's Arena, Metcalfe St., Strathroy,
July 31-Aug. 2	1986 Cadet Counsellors Convention, Toronto. For more information call Ed or Cindy Kooistra at (416) 775-5625 or contact your winter or spring <i>Clarion</i> .
Aug. 1-4	28th Annual Niagara ICS Family Conference. Theme: "Changes and Choices." Keynote speaker: Dr. Richard Mouw. At Niagara Christian College, Fort Erie, Ont. For infor. contact ICS at (416) 979-2331.
Aug. 5-7	1986 Coffee Break Convention at Red Lion Inn, Bellevue, WA. Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Aug. 6	Organist John W. Vandertuin in recital at l'Oratoire St. Joseph, Montreal, PQ, at 8:30 p.m.
Sept. 20-21	25th Anniversary Celebration at John Calvin Christian School, Guelph, Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For info. phone (519) 824-8416.
Sept. 26 & 27	Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R.#1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.
Oct. 3-4	75th Anniversary of the "Christelijke School", Aalden/Zweelo (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.
Oct. 3	Organist John W. Vandertuin in recital at Chalmers United Church, Woodstock, Ont., at 8:00 p.m.
Oct. 11	Organist John W. Vandertuin in recital at Picton United Church, Picton, Ont., at 7:30 p.m.
Oct. 17-24	Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.
Oct. 25	Special Holy Spirit Conference to the Reformed Faith. All-day workshops, fellowship and giant evening worship and communion service. Also featuring Grace and Colleen Reinders and the Celebration Singers. For info. call Gerrit Verstraete at (416) 890-2222; Mississauga, Ont.
Oct. 27-28	Evangelical Theological Society Regional 24-hour Retreat at the Guelph Bible Conference. Theme: "Believing in Jesus — Following Jesus." Participants: John Bolt, Richard Longenecker, Clark Pinnock, Ian Rennie and Doug Webster. For info. write: Evelyn Pimentel, 6 Allanson St., Hamilton, ON L8N 1W5.

Advertising Deadlines

Dated	Mailed	Display ads	Classified ads
Fri. June 27	Tues. June 24	Wed. June 11-8:30a.m.	Thurs. June 19-8:30a.m.
Friday, July 4, 1986 no issue.			
Fri. July 11	Tues. July 8	Wed. July 2-8:30a.m.	Thurs. July 3-8:30a.m.
Friday, July 18, 1986 no issue			
Fri. July 25	Tues. July 22	Wed. July 16-8:30a.m.	Thurs. July 17-8:30a.m.

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

Subscription Renewal Coupon

Please renew my C.C. subscription for the period indicated:

☐ one-year renewal. Enclosed is \$25.00 (\$22.50 U.S.)

☐ two-year renewal. Enclosed is \$47.50 (\$42.50 U.S.)

☐ three-year renewal. Enclosed is \$70.00 (\$62.50 U.S.)

Name _____

Address _____

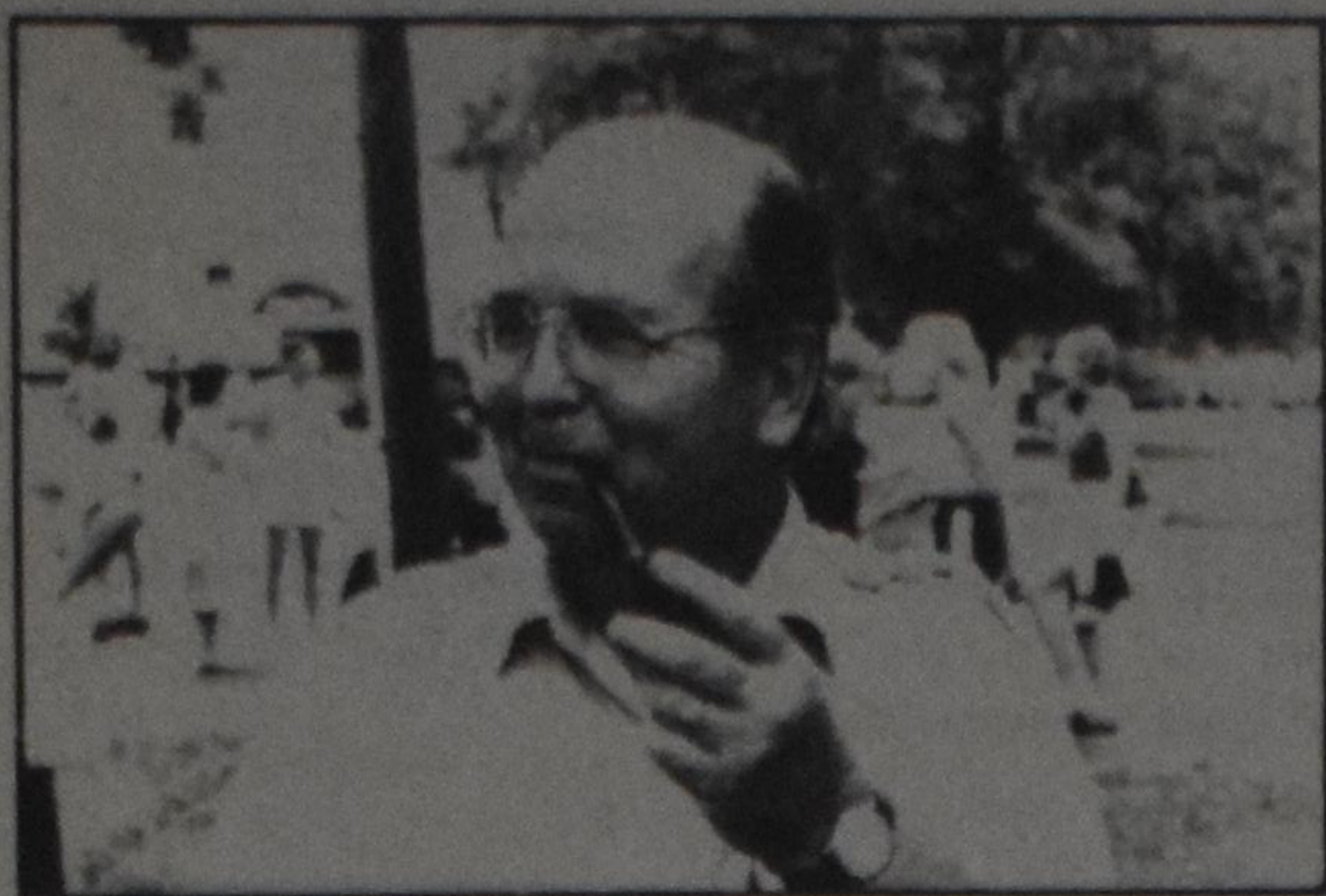
City/Town _____

Code _____

P.S. If possible, glue your label in this space, or enclose it.

Send to: 99 Niagara St., St. Catharines, ON L2R 4L3

Dutch



Herman de Jong

Wel, lieve Vader en Moeder, Siebren herkende me niet meer. Ben ik dan zo veranderd? Zal wel! Als je je eigen onttakeling meemaakt, valt je dat natuurlijk niet zo op. Je had zijn ogen moeten zien toen ik zei wie ik was! Als schoteltjes zo groot! Hij had toch altijd al zulke grote hel-lichtblauwe ogen. Maar dat kunnen jullie natuurlijk niet weten want u hebt hem jammer genoeg nooit gezien, die lieve Doopsgezinde jeugdvriend van mij.

Langzaam herhaalde hij mijn naam, "Nou, nou, Marietje ... Marietje Van Halsema." Zijn adamsappel wipte toen hij dat zei, en toen was ik direct weer eigen met hem, net alsof die dertig jaren er niet tussen zaten, want die wippende adamsappel, dat herinnerde ik me het best van hem. Gek hè?

We hebben daar tussen al die mannen maar even gepraat. Ik kon hem toch moeilijk naar een intiem hoekje leiden. Hij vroeg of ik getrouwd was.

"Tuurlijk," zei ik, "en drie studerende kinderen en onze oudste is al dominee. En jij, Siebren, hoeveel kinderen heb jij?" "Vijf, Marietje," zei hij, en toen wilde ik natuurlijk dat geijkte zinnetje zeggen van baas boven baas, maar ik zag dat hij me straal voorbij keek en ik merkte dat er iets heel ergs was, noem het maar vrouwelijke intuïtie, want, voorheen daar in Holland, zo keek Siebren toen ik voorgoed afscheid van hem nam. Ofschoon we toen elkaar in twee jaar niet gezien hadden, deed hij destijds net als nu: hij keek me voorbij en er was zo'n in-treurige, haast pijnlijke trek om zijn ogen toen hij zachtjes zei: "Ik heb toch echt heel veel van je gehouden, Marietje, en nog"

Wat zijn vrouwen toch rad in hun denken, hè moeder? Afgaande op zijn houding en zijn treurig gezicht dacht ik

meteen: "O, O, hij heeft me al die dertig jaren gemist, hij houdt nog van me! En al die tijd heb ik nooit meer aan hem gedacht!"

Nou, nooit? Ik wil echt wel bekennen, dat ik in mijn eerste huwelijksjaren met Wim 's avonds wel een aan hem lag te denken. Wim was toen immers zo moeilijk, weet u het nog? Niks deugde er van wat ik deed. Hij waste de vaat omdat er restjes suiker onder in zijn kopje kleefden. Hij vertilde de stoelen omdat hij bang was dat ik er omheen zou zuigen. En voordat ik met hem naar bed ging, wilde hij dat ik eerst, na hem, een bad nam. Ik zei: "Jongen, ik kan toch niet dag en nacht in het bad zitten!"

Gelukkig kreeg hij later wat meer vertrouwen in me, vooral toen Paps hem eens op gepaste manier goed de broek uitveegde, weet u het nog! "Wel, hier en gunder," zei u, "mien dochter is naait in de Kattesteeg geboren, heur mien jong!" Toen is ons huwelijk toch echt op gaan bloeien, en aan Siebren dacht ik nooit meer

Stilletjes nam ik Siebren's hand in de mijne. "Wat is er, Siebren?" "Mijn vrouw is vorig jaar gestorven," zei hij zachtjes, "aan kanker. Maar daar kan ik nu niet over praten." Voor ik er erg in had was het er al uitgeglipt: "Hield je veel van haar, Siebren?" Toen keek hij me ineens zo strak aan, alsof hij mijn eerste innerlijke reactie vermoedde en hij antwoordde met nu toch iets blij's in zijn ogen, "En of!" En alsof hij onze verhouding goed wilde af palen, voegde hij er zachtjes aan toe, "Ik heb van niemand méér gehouden."

Gelukkig was Siebren met zijn eigen auto, want hij wilde vrienden in Grimsby bezoeken. Ik nodigde hem uit om de nacht bij ons door te brengen, want

Van Halsema's Onthullingen Brieven uit Canada (3)

we hebben nu immers genoeg ruimte met al die studerende kinderen. Toen ik weer naast Wim zat fluisterde die, "Voor de dag er mee!" Zag natuurlijk meteen dat ik zeer geëneveerd was (wat klinkt dat deftig, maar schrijf ik het wel goed?) Ik fluisterde terug: "We krijgen straks bezoek, maar ik zal het je na afloop wel vertellen."

Van luisteren naar de mannenkoren kwam niet veel meer. Aan het einde van de avond zongen de koren weer gezamenlijk maar ik zag Siebren er niet bij. Toen ruiste het "Abide with Me, Fast Falls the Eventide" door een heel stille kerk en direct wist ik dat Siebren dat niet mee kon zingen. Ik zocht naar Wim's hand en kneep en kneep want ik wilde niet huilen want het was zo erg voor Siebren, zo erg, ik wist hoe gevoelig hij was.

Als we in het Stadspark liepen bleef hij soms stil staan en zei, "Luister nu, Marietje, luister naar die vogel," maar wat kon mij die vogel schelen, helemaal niets, ik vond het veel belangrijker om hem als een echt Gereformeerde jongeling voor u te doen verschijnen, als er één domineese had kunnen worden dan was ik het wel, zo preekte ik tegen hem. Die zin zit niet helemaal goed in elkaar maar u begrijpt mij wel!

En zo zit Siebren bij mij in onze gezellige kamer. Hij kijkt rond. "Gezellig hebben jullie het," zegt hij, "net als bij ons thuis ... mijn vrouw had ook overal schemerlampies hangen." Wim is druk bezig

met de koffie en merkt natuurlijk direct dat Siebren moeilijker praat als hij bij ons komt zitten. Per slot van rekening is Wim een wildvreemde voor Siebren. Wim blijft een kwartiertje naar ons luisteren en ontdekt ineens dat hij nog hopen kantoorwerk beneden heeft liggen. Ik weet wel beter: draait natuurlijk meteen de teevee an, want er zijn internationale voetbalwedstrijden voor en daar is hij zot op!

Siebren rookt als een schoorsteen. Was er mee opgehouden, maar nu ... niemand rookt meer bij ons en ik moet ergens een asbakje opduiken. Dan vertelt Siebren ...

Hij had zijn vrouw in Alberta leren kennen. Een meisje uit een goed Gereformeerd gezin. Net als u vroeger, zei haar vader: Komt niks van in! Maar deze keer zette Siebren door ... ging getrouwd naar de kerk en catechesatie. Eerst zei het hem niet veel, maar later ging het voor hem leven. Voordat zijn vrouw stierf was hij ouderling.

Ik vroeg, "En nu dan?" En toen zei Siebren zo fel: "Ik kan de zogenaamde liefde van God niet rijmen met al de ellende in de wereld." (Weet u nog dat ik vroeger precies hetzelfde tegen u zei, vader?) We hebben een hele poos gepraat en ik zag dat hij ontzettend nerveus werd. Ineens sloeg hij de handen voor zijn ogen en zei, "Waarom, waarom Marietje, moest dit nu gebeuren," en het was haast een schreeuw en toen vertelde hij dat hij door een heel diepe

depressie gegaan was en dat de dominee en de dokter hem naar Pinerest wilden hebben. Maar nu was het veel beter, hij kwam er nu bovenop, ook dank zij het mannenkoor, maar God was zo ver, zo ver, en hij voelde zich zo schuldig want toen het mannenkoor zong "Maar de Heer zal uitkomst geven," kon hij niet meezingen want hij geloofde immers niet meer in die God, hoe kan een God uitkomst schenken en terzelfdertijd zijn vrouw doen wegwijnen, en toen raakte hij zo erg overstuurd dat ik naast hem ging zitten en niets anders kon doen dan hem over zijn haar strijken en toen klemde hij zich aan me vast en toen dacht ik, ik moet Wim er bij halen, die kan met hem praten

Om één uur ben ik maar naar bed gegaan, want ik moest werken de volgende dag. Later hoorde ik Wim zachtjes de slaapkamerdeur openen. Ik keek op mijn wekker; 5 uur. Wim ging stil naast me liggen en ik vroeg, "Hoe is het gegaan?" Hij draaide zich naar mij toe. "We hebben eindelijk samen kunnen bidden. Het is een fijne vent, Marietje."

En vader en moeder, ik zal nooit vergeten hoe Wim toen zijn hand op mijn borst legde en zijn gezicht dichtbij het mijne bracht. En het was haast een bevel toen hij zei, "Ga nooit bij mij weg, Marietje ... nooit, nooit!" En zijn zachte snik verloor zich in het open en dicht doen van de badkamerdeur. En nog even dacht ik, "Ik hoop dat Siebren het lichtknopje kan vinden"

Bijbelboeken nu in 1829 talen

(Kerknieuws) — Minstens één bijbelboek kan nu gelezen worden in 1829 talen, 21 meer dan in begin 1985 meldt het hoofdkantoor van de Wereldbond van Bijbelgenootschappen in Stuttgart.

De volledige bijbel kan gelezen worden in 293 talen (was 286), het nieuwe testament in 618 andere talen (was 594) en minstens één bijbelboek in nog eens 928 talen (was 918). In het afgelopen jaar verscheen de bijbel voor het eerst in zeven talen.

De bijbel in het Navajo is de eerste volledige vertaling van deze eeuw in een indianentaal die in Noord-Amerika wordt gesproken. Op Haïti kwam de bijbel in het Haïtiaans uit, dat sinds 1982 de officiële taal van het land is, gegroeid uit het Creools. In Birma, waar de bijbelverspreiding door beperkende bepalingen sterk belemmerd wordt, kon de

bijbel in het Chin: Tiddim gepubliceerd worden.

Verder kwamen vertalingen uit in India, Kameroen, Nigeria en Papoea Nieuw Guinea. Ook in de komende jaren zullen bijbelboeken in tal van talen

voor het eerst verschijnen. De honderd bijbelgenootschappen zijn betrokken bij 544 vertaalprojecten. In 360 talen worden bijbelboeken voor het eerst vertaald.

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Avondsluiting

Ik hoor altijd een vogel zingen 's avonds laat. Juist dan wanneer de zon in 't westen ondergaat. En ied're avond weer wanneer 'k die stem herken. Dan hou ik even op waarmee ik bezig ben. En, luist'rend naar die mooie vogelstem Meng ik *mijn* lof en dank met die van hem. Voor zon, voor regen en voor bloemen ... ach, Voor zoveel goede dingen in die ene dag!

Didy Prinzen,
Whitby, Ontario

Wegens vakantie zullen de volgende uitgaven van *Calvinist Contact* niet gepubliceerd worden: 1 juli, 18 juli, 1 aug., 8 aug. De vervaldatum voor het inzenden van advertenties vindt u op pagina 17.



Als je 't mij vraagt ...

Syrt Wolters

Dominee Bastiaan Nederlof gaat met emeritaat. De gemeente van de kerk in Victoria heeft afscheid van hem genomen op een avond in de week die speciaal daarvoor belegd was. Het was een goede avond. Duidelijk kwam tot uitdrukking hoe geliefd het echtpaar Nederlof zich gemaakt had in de bijna vijf jaren dat ze in Victoria waren. Omdat ik het voorrecht gehad heb om Ds. Nederlof twee keer als predikant te hebben, (in zijn eerste gemeente in Canada: Houston, en in de laatste in Canada, Victoria) werd mij gevraagd om ook een "duit in het zakje te doen." In mijn bijdrage heb ik een vergelijking tussen de apostel Paulus en de apostel Bas gepresenteerd. Het volgende is er een vertaling van:

Een onderzoek naar de overeenkomsten van Paul van Tarsis en Bas Nederlof

Hebt u ooit opgemerkt dat er opvallende overeenkomsten zijn tussen de apostel Paulus en de apostel Bas?

Paulus ging er eens aardig prat op dat hij aan de voeten van Gamaliël gezeten had, de humanist onder de Farizeërs. Was het Gamaliël niet die het Joodse Sanhedrin eens adviseerde om voorzichtig te zijn met de volgelingen van die "Jezus," omdat men nooit kon weten of hij uit God was of niet?! Nou, is dat geen echte houding van een humanist?

Maar hebt u wel geweten dat de apostel Bas ook aan de voeten van professoren aan de humanistische universiteit van Leiden gezeten heeft? En dat hij geen theology studeerde, maar Physica en Sterrenkunde?

De apostel Paulus die meer op een advocaat leek dan op een prediker, was zoals we allemaal weten krachtdadig bekeerd en uitgekozen om een zendeling onder de heidenen te worden in Klein-Azië en Europa! Nou, dat was me wel een ommekeer! Of niet?

Iets dergelijks vinden we ook in het leven van de apostel Bas. Hij werd ook bekeerd. Bas werd door de Geest geleid om van studierichting te veranderen van Physica en Sterrenkunde naar Theology. Ik heb niet uit kunnen vinden hoe krachtdadig die bekering toegegaan is, maar zou het te ver gezocht zijn om aan te nemen dat zijn geliefde Roely Velema daarin van invloed geweest is? Komt apostel Bas' vrouw niet van een groot geslacht van predikanten en theologen? We weten allemaal wel dat de Geest soms langs wondere wegen werkt!

Tot de wilden geroepen

We weten niets omtrent de krachtdadigheid van Bas' bekering, maar als we onze verbeelding wat "over-time" laten werken, ontdekken we dan niet dat er nog een overeenkomst is tussen de twee apostels? Was Paulus uitgepikt om de Goede Tijding onder de heidenen te brengen, de apostel Bas werd uitgepikt om het evangelie te brengen aan de inwoners van het wilde westen van Canada, om te beginnen in

Houston! De roeping naar Houston bleek onweerstaanbaar te zijn. Maar of ze door hadden wat dat betekende, betwifel ik.

Ik kan me voorstellen, dat ze zich wel enkele keren afgevraagd hebben, als passagiers in the Canadian National trein, die dagen en nachten achtereen voort-zwoegde naar het verre westen: "Zullen we ooit aankomen?" Eenmaal voorbij Edmonton, werd de bevolking hoe langer hoe schaarser; ze zagen alleen maar bomen en bergen! Het zal me niet in het minst verbazen te horen dat ze dachten bij aankomst: Wat voor "van God verlaten land is dit"? Aan de andere kant, apostel Bas moet ook wel eens gedacht hebben aan de tekst uit Jesaja: Hoe liefelijk op de bergen zijn de voeten van de vreugdebode, die vrede aankondigt, die goede boodschap brengt De bergen rondom Houston zijn inderdaad onbeschrijfelijk mooi en machtig!

Een Houstoniet onder de Houstonieten

In mijn onderzoek kwam ik tot een ander punt van overeenkomst tussen Paulus en Bas. Schrijft Paulus niet ergens, dat hij een Griek onder de Grieken is en een Romein onder de Romeinen? 'k Heb me dikwijls afgevraagd of dit niet een grote mate van zelftucht en zelfverloochening vereiste. Tenslotte, Paulus was niet maar zo iemand. Hij was iemand die gewend was om te verkeren in de "hogere" kringen in de gemeenschap.

Voor onze apostel Bas moet dat ook nogal wat vereist hebben, vooral als we bedenken dat een dominee (vooral in de Christelijk Gereformeerde Kerk), nogal op een voetstuk staat, zo halverwege tussen hemel en aarde. In Houston was dat niet zo. Iedereen leeft op dezelfde voet. Een dominee is één met de rest.

Als er nou sneeuw geveegd moet worden of een grote kist met "trim-ends" van de plaatselijke houtzagerij gelost moet worden of dat een levende kip in een zak afgeleverd wordt om te worden geslacht, er is in Houston geen verschil tussen een boer, een boswerker of een dominee. De huishouding van apostel Bas moest wel aan één en ander wennen. Maar —

Hoe zeg je vaarwel tot een dominee en z'n vrouw als hij met emeritaat gaat?

evenals Paulus, de apostel Bas sloeg zich er door op een prijzenswaardige manier.

Talen en preken

Er is echter nog meer: de twee apostelen moesten in vreemde talen het evangelie prediken. Paulus mag dan een grote geleerde geweest zijn, ik stel me zo voor dat hij nog wel eens moeite gehad heeft met al die dialecten in Klein-Azië. En zo onze apostel Bas; Hij mag dan in staat geweest zijn om vlot in het Engels te lezen — preken in Engels is toch wel wat anders. Het gerucht gaat dat apostel Bas de eerste preek in het Engels gelezen heeft en dat het een preek was van iemand anders! Een handige zet, vind ik! Intussen de apostel Bas ging iedereen in de gemeente voorbij in het leren van het Engels.

De laatste overeenkomst tussen de twee apostelen vond ik in het feit dat beiden goede predikers waren. 'k Denk wel dat apostel Bas' preken korter waren dan die van apostel Paulus; ik heb tenminste nooit gehoord dat er iemand uit het raam gevallen is tijdens een preek van apostel Bas. Onze apostel hield altijd de aandacht

gespannen van begin tot eind. Dat was zo meer dan dertig jaar geleden en dat was zo tot z'n laatste vaarwel preek!

Bas was bas

Laat ik m'n gerammel besluiten met een paar anecdotes: Engels leren had ook z'n struikelblokken voor Mrs. apostel Bas. Van de kruidenier waar ze wat havermost of griesmeel wilde kopen, kwam ze thuis met kanarie zangzaad!

Nog één: De gemeente in Houston was maar klein, zodoende was er ook maar een klein koor. Apostel Bas kwam het versterken. Toen de dirigent vroeg: "Bent u bas?", kwam het prompte antwoord, "Ja, ik ben Bas!"

Nog één meer: Houston had gemeenteleden wonen in Prince George, zo'n 300 km weg. Voor huisbezoek moest een week afgenomen worden! Als ouderling ging ik mee. Het had veel geregend en de grint-(hoofd) - wegen zijn daar niet op berekend. Op een gegeven moment moesten we stoppen want een truck was door het wegdek gezakt. Dikke planken over deze truck

maakten het voor ons mogelijk om verder 'huisbezoek te doen'!

Groot gemis

Er is wel eens beweerd dat de na-oorlogse immigranten uit Nederland van Gereformeerde afkomst een invloed gehad hebben op het hele kerkverband van de CRC. Ik geloof dat daar wel een kern van waarheid in schuilt en ik ben er van overtuigd dat de Nederlofs daar een sprekend getuigenis van zijn.

Dominee en Mevrouw Nederlof's geestelijke ervaringen in Noord Amerika zijn rijk. Door God's genade zijn zij middel geweest tot heil van velen. We zullen hen missen, plaatselijk — klassikaal — maar ook in het hele kerkverband. We danken God wat Hij in hen aan ons gegeven heeft. We gunnen hen hun rust, maar we zien hen weggaan met groot leedwezen. We wensen hen God's rijkste zegen toe.

Syrt Wolters werkt dinsdags, donderdags en zaterdags in "Central Barbers," 706 Broughton St., Victoria, B.C.

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Dit is pas leven.



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Books

South Africa

The ideology of apartheid

A Moment of Truth, edited by G.D. Cloete and D.J. Smit. Grand Rapids, Mich.: Wm. B. Eerdmans, 1984. 161 pp., paper, \$9.95 U.S. Reviewed by Paul G. Schrottenboer, General Secretary of the Reformed Ecumenical Synod, Grand Rapids, Michigan.

These are fascinating days for overseas observers as they watch the South African scene. The unrelenting riots, the incessant cry of the blacks, the belated measures by the government to dismantle the apartheid system, the often ambiguous and sometimes doubtful role of the churches all emit the cry of the beloved country. Names such as Buthelesi, Tutu, Boesak, Botha have all become household words. In times like these we hear of a "moment of truth."

These are truly crucial days for residents of South Africa at a time when the apartheid system is being dismantled and the riots continue unabated. The actions of the government marking the arrival of emancipation from guardianship and the rejection of colonial domination (P. W. Botha's words) have been hailed by the anti-apartheid South African Institute of Race Relations as "the most important reform in South Africa since World War II."

A Moment of Truth is a book that explains why in our time (1982) a young church issued its own draft confession on the most controversial issue facing the whole of South Africa: the ideology underlying apartheid. It was only a number of weeks after the World Alliance of Reformed Churches (WARC) in Ottawa in August 1982 suspended the right of membership of its two white South African churches (the Dutch Reformed Church [NGK] and The Netherlands Reformed Church [NHK]) that the Dutch Reformed Mission Church (NGSK) issued this statement which has become perhaps the most controversial church document in Reformed church circles in the last decades.

Century-old protest

The "moment of truth" came after what Professor C.J. Botha calls a century-old protest. It was in 1880 that the NGK organized the members of the coloured church into a separate denomination along colour lines. Throughout the century that followed (102 years to be exact) the Mission Church protested in increasing force the arrangement forced upon them by the white mother church. The protest came to a head when in 1982 the synod of the Dutch Reformed Mission Church (NGSK) decided to terminate the contract it had with the mother church and issued its confessional statement.

The background for the confession and its content are expressed in the words of J. J. F. Durand in his chapter "A Confession — Was It Really Necessary?"

Apartheid is more than a political attempt to surmount the problems of a complicated society: it is God's will for southern Africa, expressed in his creative order and opposed only at the risk of dire consequences. This theological foundation came from the Church, in particular from the Reformed churches of the white South Africans. The development of the concept of apartheid in the Church has had a long history dating back to the previous century. Initially it was given religious expression in the establishment of separate church structures, but since the 1930s it has been held up with increasing urgency by the Church as the divinely inspired political solution to South Africa's social problems. It is no secret that some of the laws which are the cornerstones of apartheid (the Mixed Marriages Act, Section 16 of the Immorality Act, and the Group Areas Act) were promulgated under strong DRC pressure. Nobody can have any doubt that these churches presented apartheid to a greater or lesser extent as a scriptural doctrine.

The Belhar Confession opposes this heresy and shows in its three articles why it is a heresy. In the first place it causes a rift in the Church on the grounds of race and colour,

grounds that advance something more than just faith in Jesus Christ as the basis of the Church's existence. In the second place, it violates the evangelical message of reconciliation between man and man, rendering that reconciliation impossible in everyday life. And finally, in opposition to the biblical message of divine justice, it opens the door to the exploitation of the powerless by the powerful.

It is significant that the term "apartheid" is mentioned nowhere in the confession. The authors of the confession wanted in this way to underline the fact that it concerns itself in the first place with the heretical church doctrine that underlies the entire apartheid system. The DR Mission Church has clearly identified the polemical situation in which it finds itself. The conflict basically centres around a heresy which was not forced upon the Church by the state, but which flourished in the rich soil of the Church itself (36).

The draft confession was necessary, say the authors, because the truth of the Gospel is at stake. This is expressed by the terms *status confessionis*.

No consensus on how to dismantle apartheid

A Moment of Truth was written by seven members of the Theological Faculty of the University of the Western Cape, Bellville, South Africa. They have written with clarity and with fervor on a subject near to all of their hearts, a subject that touches the nerve centre of the church's life. In this hour, as Professor D. Cloete states it, we must "hold fast the confession of our hope without wavering." (Heb. 10:23)

The Belhar Draft Confession is not what one would call a distinctive Reformed statement of faith. It speaks rather in words that have become common legal tender in the entire church world. Phrases such as: God stands with the destitute, He supports the downtrodden, the Church must stand by people in suffering and need, are there. These phrases may not be exclusive to Reformed

churches, but they have a biblical basis.

It is nearly four years since the Belhar Confession was drafted. It is still in "draft" form. We may expect that at the forthcoming synod of September/October 1986 the adoption of the confession will be a crucial item on the agenda of the NGSK.

The Mission Church is agreed that apartheid must go and that a halt must be called to the theological and moral defense of the system under which the blacks (however they are classified by the government) feel oppressed. There is no general agreement, however, as to the strategy in which apartheid should be dismantled.

For instance, Alan Boesak, a member of the church's moderamen, called for prayer for the downfall of the government. But the other three members of the moderamen forthwith publicly distanced themselves from his view. So did top officers of the South African Council of Churches.

Likewise, the response in the black community is mixed concerning the recent abrogation of the pass laws. The *Soweton*, the largest newspaper serving the blacks, as *Time* magazine reports, sees that the move will "affect the person who matters most — the man in the street. He will be allowed to travel freely in South Africa as a legal citizen."

Not all blacks would agree that there is real progress to equality. Patrick Lepkunya, a spokesman for the United Democrat Front, says that apartheid cannot be reformed. "It must be eradicated."

The hour of decision approaching

In October 1986, shortly after the synod of the NGSK will have adjourned, the general synod of the white NHK will convene in Cape Town. On its agenda is a report on race relations, mandated four years ago as a revision of the church's stand on race relations now codified in the document *Ras Volk en Nasie*. One of the authors of the report (which is still under wraps) has

said that it is a basic revision which we will regard as much better. But a number of the writers have stated that they will speak against certain recommendations of the report.

Spokespersons of both the NGSK and the NGK have said that their upcoming synods will be crucial assemblies, perhaps watersheds in the history of their churches. For both it may well be the hour of decision.

This may also be a moment of truth for the blacks living in townships in the white areas. This became very apparent in late April in Alexandra near Johannesburg when the mayor and three remaining council members resigned because the riots there made it impossible for them to do their work. Earlier six council members had resigned. Some had their homes burned. The Reformed Church had also been set on fire.

The mayor, the Rev. Sam Buti (Reformed), said that it had become impossible to carry out the renovation plans for Alexandra. "We tried to be an example to the outside world and let them see that under the right circumstances blacks can build their own city." But boycotts against white shopkeepers and those blacks who are considered collaborators and the refusal of many to pay rents have resulted in continuing riots. The radical blacks demand withdrawal of the army, release of political prisoners and the return of the bodies of persons killed in the riots. Now Alexandra is without an official government.

It appears that the central government, against the strong protest of the white conservative right wing, is making significant changes and that sharing of power is on the way. At the same time the reluctance of radical blacks to admit any advantage in these changes can only mean that they will be satisfied with nothing less than a complete takeover of power. If that comes, it will not be a moment of truth but an hour of disaster.

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